

# THE NIGHT PRAYER SALAT AL-LAYL



Merits and Method



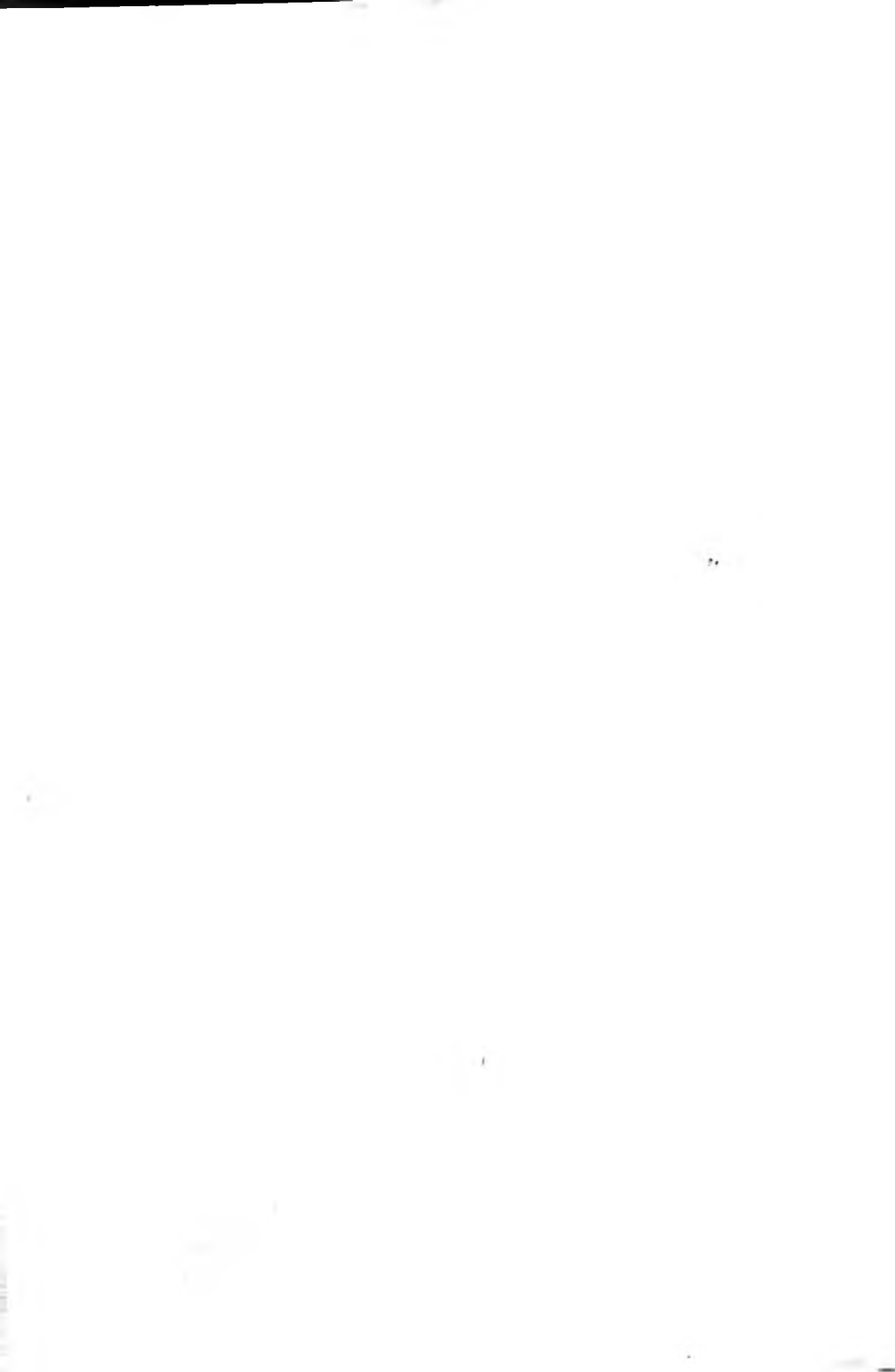
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# **THE NIGHT PRAYER** **SALAT AL-LAYL**

Merits and Method

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## ***THE NIGHT PRAYER***

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH,**  
The All-Beneficent, The All-Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥﴾ ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ  
إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا  
يَهْجَعُونَ ﴿٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿٨﴾

IN THE NAME OF Allah, THE All-BENEFICENT, THE All-MERCIFUL  
As to the Righteous, they will be in the midst of  
Gardens and Springs; Taking joy in the things  
which their Lord gives them, because, before  
then, they were good-doers—They were in the  
habit of sleeping but little by night; And in the  
hour of early dawn, they were found praying  
for Forgiveness. 51/15-18

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## INTRODUCTION

Acts of worship are classified into obligatory (*wājib*) and recommended (*mustahabb*). Being known by each and every Muslim, it is easy to detail the obligatory rites that are of the same degree of importance. Yet, the recommended acts of worship differ in significance and amount of reward attained thereof. Among the various recommended acts of worship and prayers, the *Ṣalāt al-Layl* carries a special distinction as the Qur'ān and traditions have made lots of emphasis and recommendations for its performance.

When we fully investigate the matter, it goes without saying that night is a time of rest and relax for the majority of people. Yet, to replace that time with recommended acts of worship purposed for attaining the pleasure of Almighty Allah is indeed a matter worthy of reward—a distinctive feature. Besides, due to the quietness and stillness of night, a worshipper can communicate with Almighty Allah in such a concentrated way that is not possible at other times. Of course, a deep seclusion with Almighty Allah leads to His pleasure and takes away from acts of disobedience to Him. Besides, there are many other reasons for the unique characteristics of the night worship (*tahajjud*). In the following lines, details are presented about the *Ṣalāt al-Layl*—the Night Prayer, the highly recommended act of worship.

## ṢALĀT AL-LAYL IN THE HOLY QUR'ĀN

The Holy Qur'ān has called attention to the night worship on account of its significance. Let us now present a number of holy verses referring to this highly desirable act of worship:

(1) Almighty Allah has said in the Holy Qur'ān:

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُتَّقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night. 3/17

Explaining this holy verse, Shaykh al-Ṭabrisiy<sup>(1)</sup> says that the portion, "those who pray for pardon in the watches of the night," refers to those who offer prayers after midnight and before daybreak. This meaning has been reported from Imam 'Alī ibn Mūsā al-Riḍā on the authority of his father on the authority of Imam Ja'far al-Ṣādiq—peace be upon them all. Other exegetes have mentioned that this portion of the holy verse refers to those who implore Almighty Allah for forgiveness at the time before daybreak. Other exegetes have specified those who offer the obligatory Fajr Prayer congregationally as the intendeds by the holy verse. Others have mentioned that the holy verse refers to those whose prayers extend to the time before daybreak and then they seek Almighty Allah's forgiveness and supplicate to Him. In any case, it has been narrated that Imam Ja'far al-Ṣādiq (a.s) said,

مَنْ اسْتَغْفَرَ اللَّهَ سَبْعِينَ مَرَّةً فِي وَقْتِ السَّحْرِ فَهُوَ مِنْ أَهْلِ هَذِهِ الْآيَةِ.

Those who seek Almighty Allah's forgiveness seventy times in the time before daybreak are included with this verse.

The Holy Prophet (a.s) is reported as saying,

اللَّهُ تَعَالَى يَقُولُ: إِنِّي لَأَهْمُ بِأَهْلِ الْأَرْضِ عَذَابًا فَإِذَا نَظَرْتُ إِلَى عَمَارِ بُيُوتِي، وَإِلَى

<sup>(1)</sup> *Majma' al-Bayān fī Tafsīr al-Qur'ān* 2:419.

الْمُتَّحِدِينَ، وَإِلَى الْمُتَحَابِّينَ فِي اللَّهِ، وَإِلَى الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ، صَرَفْتُهُ عَنْهُمْ.

Almighty Allah says: I determine to inflict My chastisement upon the inhabitants of the earth; but when I consider those who construct (with worship) My houses (i.e. places of worship), those who are vigilant at nights for worship, those who love each other for the sake of Me, and those who implore Me for pardon at the times before daybreak, I decide to save them from that chastisement.<sup>(1)</sup>

Albeit the general sense of the holy verse states that it includes all those who seek Almighty Allah's forgiveness in the time before daybreak, narrations have dedicated it to the *Ṣalāt al-Witr* (the one-Rak'ah prayer desirably offered after the *Ṣalāt al-Layl* and the *Shaf' Prayer*). In this connection, Shaykh al-Ṣadūq<sup>(2)</sup> has authentically narrated that Imam Ja'far al-Ṣādiq (a.s) said,

مَنْ قَالَ فِي وَتْرِهِ إِذَا أَوْتَرَ "أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ" سَبْعِينَ مَرَّةً وَوَاطَبَ عَلَى ذَلِكَ حَتَّى تَمُضِيَ سَنَةٌ كَتَبَهُ اللَّهُ عِنْدَهُ مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ، وَوَجِبَتْ لَهُ الْمَغْفِرَةُ مِنَ اللَّهِ عَزَّ وَجَلَّ.

As for those who repeat the following statement seventy times in the *Witr Prayers* and do this regularly for a whole year, - Almighty Allah will include them with those who seek His forgiveness in the times before daybreak, and His forgiveness will be fixed for them. The statement is: ASTAGHFIRUL-LLAAHA RABBE WA-ATOQBU ILAYH(I) (I seek the forgiveness of Allah, my Lord, and I repent before Him.)

Shaykh al-Tūsiy,<sup>(3)</sup> has also authentically narrated on the authority of Mu'āwiyah ibn 'Ammār that, explaining Almighty Allah's saying,

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ.

And in the hour of early dawn, they (were found) praying for Forgiveness. 51/18

<sup>(1)</sup> Muḥammad Ṣāliḥ al-Māzindarāniy: *Sharḥ Uṣūl al-Kāfi* 1:283.

<sup>(2)</sup> *Man-Lā-Yaḥḍuruḥu'l-Faqīh* 1:309.

<sup>(3)</sup> *Tahdhīb al-Aḥkām* 1:272.

Imam Ja'far al-Šādiq (a.s) said that this praying for forgiveness is dedicated to the statement of forgiveness that is repeated seventy times at the last hours of night.

Similarly, Imam al-Šādiq (a.s) is reported to have said that the Holy Prophet (a.s) used to seek Almighty Allah's forgiveness seventy times during the *Witr* Prayers.

(2) The Holy Qur'ān reads,

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ.

They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him). 3/113

In this holy verse, Almighty Allah has granted a special privilege to a party of the People of the Scripture (*Ahl al-Kitāb*) for they stay vigilant at nights, reciting the revelations of Him and practicing acts of worship. Of course, the holy verse has referred to the night prayer because prostration is always accompanying prayers. To sum it up, the majority of exegetes of the Holy Qur'ān (*Mufasssīrūn*) have decided that the holy verse refers to the night worship (i.e. *tahajjud*).

(3) Another holy verse reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا.

And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate 17:79.

'Alī ibn Ibrāhīm al-Qummiy,<sup>(1)</sup> explaining this holy verse, says that it refers to the *Ṣalāt al-Layl*. It has been narrated that,

سَبَبُ النُّورِ فِي الْقِيَامَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ.

The cause of light on the Resurrection Day is the prayer in the midst of night.

It is worth mentioning that the *Ṣalāt al-Layl* was obligatory upon the Holy Prophet (a.s) while it was optional for the others.<sup>(2)</sup>

<sup>(1)</sup> *Tafsīr al-Qummiy* 2:25.

<sup>(2)</sup> Shaykh al-Ṭabrisiyy: *Majma' al-Bayān fī Tafsīr al-Qur'ān* 6:283, as quoted from Abdullāh ibn 'Abbās.

# THE HOLY PROPHET'S NIGHT WORSHIP

Shaykh al-Ṭūsī, in his book of *Tahdhīb al-Aḥkām* 1:231, has recorded on the authority of Mu'āwiyah ibn Wahab that Imam Ja'far al-Ṣādiq (a.s), describing the Holy Prophet's night worship, said that when he would go to sleep, some pure water was put, and covered, near the Holy Prophet's head and his *siwāk* (a stick used for cleaning the teeth) was put under his bed. He then would sleep for a while. When he woke up, he sat, gazed at the sky carefully, and recited the following holy verses:

إِنْ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ (١٩٠)  
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ  
وَالْأَرْضِ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سِحْرَانِكَ  
فَقِنَا عَذَابَ النَّارِ (١٩١) رَبَّنَا إِنَّكَ مَنْ تَدْخُلُ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ  
(١٩٢) رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا  
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ (١٩٣) رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا  
يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (١٩٤).

Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding. (190) Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire. (191) Our Lord! Whom Thou causdest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers. (192) Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous. (193) Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the trust. 3:190-194.

The Holy Prophet (a.s) then would practice the rites of purification and cleaning and then go to his place of prayer where he would offer a four Rak'ah (unit) prayer with such a long *Rukū'* (ritual genuflection) that one watching would ask when he would raise his head and also such long *Sujūd* (ritual prostration) that one watching would ask the same question. He would then go back to his bed and sleep for a considerable while. He would



then wake up again and repeat the very same thing. In the third time, he, in addition to the aforesaid steps, would offer the *Witr* Prayer and the two Rak'ah prayer (i.e. *Nāfilat al-Fajr*: the Dawn Supererogatory Prayer) and then go out for leading the Fajr congregational Prayer.

A similar narration has been recorded by Shaykh al-Majlisiy, in *al-Kāfi* 3:445, on the authority of al-Ḥalabiy who reported from Imam Ja'far al-Sādiq (a.s). In this narration, the Imam (a.s) added quoting Almighty Allah's saying,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كثيراً.

Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much. 33:21

The narrator then asked him when the Holy Prophet (a.s) used to wake up for practicing the night worship. The Imam (a.s) answered that that was after the first third of night. Yet, another narration has specified after midnight as the time when the Holy Prophet (a.s) used to wake up for the night worship.

Likewise, it has been narrated in *Mishkāt al-Maṣābiḥ*, pp. 107 (by *al-Tabriziy*), on the authority of Ḥamid ibn 'Abd al-Raḥmān ibn 'Awf that one of the companions, during a journey, decided to watch how the Holy Prophet (a.s) would practice his night worship. He therefore stayed up that night and then narrated the following:

When he offered the 'Ishā' Prayer, the Holy Prophet (a.s) slept for a considerable while. He then woke up, gazed at the horizons, and recited the five holy verses (previously mentioned) of the Sūrah of Āli-'Imrān. He then extended his hand to his bed and took out a *siwāk* and washed his teeth with some water that he had. He then stood up and offered a prayer that took the same time of his sleep. He then went to bed and had a lie-down that was as long as his prayer. He then woke up and repeated the same steps that he had done in the first time. He repeated such three times before dawn.

This narration has been also narrated by al-Nassā'iy.

It has been also narrated that Ya'liy ibn Mumallak asked Ummu-Salamah, the Holy Prophet's wife, about her husband's prayer. She answered,

How can you imitate his prayer? He used to offer prayer as long as he would sleep and then sleep as long as he offered prayer and

repeat the same thing until morning... etc.

(4) Almighty Allah says in the Holy Qur'ān:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

And who spend the night before their Lord, prostrate and standing.  
25/64

This holy verse falls in the middle of several verses describing the characteristics of the true servants of the All-beneficent God.

(5) Describing the true believers, Almighty Allah says in the Holy Qur'ān,

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ.

Their limbs do forsake their beds of sleep, while they call on their Lord, in fear and hope: and they spend in charity out of the sustenance which We have bestowed on them. 32/16

The limbs of these believers forsake their beds on account of offering the *Ṣalāt al-Layl*. These are the worshippers at nights who leave their beds many times a night for practicing acts of worship.

Al-Wāḥidīy has narrated that Mu'adh ibn Jabal said the following:

In our journey back from the Battle of Tabūk, some of us separated from the Holy Prophet (a.s) because of the terribly hot weather. Having seized this opportunity, I came near him and asked, "O Allah's Messenger! Tell me about a deed that causes me to enter Paradise and takes me away from Hellfire."

"You have asked about a momentous matter!" said the Holy Prophet (a.s), "However, this matter is easy to those for whom Almighty Allah decides to make it easy. You should worship Almighty Allah without associating anything with Him; and (you should) perform the (obligatory) prayers; and defray the required Zakāt; and observe fasting during the month of Ramaḍān. If you wish, I may inform you about the doors to goodness."

"Yes. I do," said I.

The Holy Prophet (a.s) said, "Fasting is protection; and almsgiving erases one's faults and so does one's standing up at midnight for prayer intended purely for the sake of Almighty Allah."

The Holy Prophet (a.s) then recited the holy verse involved.<sup>(1)</sup>

Imam Ja'far al-Sādiq (a.s) is also reported to have said,

مَا مِنْ عَمَلٍ حَسَنٍ يَعْمَلُهُ الْعَبْدُ إِلَّا وَلَهُ ثَوَابٌ فِي الْقُرْآنِ إِلَّا صَلَاةَ اللَّيْلِ، فَإِنَّ اللَّهَ لَمْ يَبَيِّنْ ثَوَابَهَا لِعَظِيمِ خَطَرِهَا عِنْدَهُ، فَقَالَ: (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ. فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ).

For every good deed that a servant of Allah performs, the reward for it is specified in the Qur'ān, except for the Night Prayer, which commands an unusually high reward on account of its great worth. (Almighty Allah says in the Holy Qur'ān): *Their sides shun their beds as they call on their Lord in fear and hope; and they expend of what We have provided them. No soul knows what delight is laid up for them secretly, as a recompense for that they were doing* (32:16,17).<sup>(2)</sup>

(6) The Holy Qur'ān reads,

أَمِنْ هُوَ قَانَتْ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ.

Is he who pays adoration in the watches of the night, prostrate and standing, bewaring of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say: Are those who know equal with those who know not? But only men of understanding will pay heed. 39/9

(7) The Holy Qur'ān also reads,

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ (١٧) وَإِنَّا لَنَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨).

They used to sleep but little of the night. And ere the dawning of each day would seek forgiveness. 51/17-18.

Explaining this holy verse, Shaykh al-Ṭabrisiy<sup>(3)</sup> has mentioned that it refers to the believers who very little sleep in the night since the larger part of it is spent with acts of worship. Other exegetes, depending upon a narration

<sup>(1)</sup> *Biḥār al-Anwār* 84:122.

<sup>(2)</sup> *'Ilal al-Sharā'i'*, p.23; *Wasā'il al-Shi'ah*, V, 276.

<sup>(3)</sup> *Majma' al-Bayān fi Tafsir al-Qur'ān* 9:155.

reported from Imam Ja'far al-Ṣādiq (a.s), have mentioned that the holy verse means that those people used to offer prayer at each and every night of their ages.<sup>(1)</sup> As regards the second verse involved, Imam al-Ṣādiq (a.s) is also reported to have said that these people used to seek Almighty Allah's forgiveness seventy times in the *Witr* Prayers.

(8) The Holy Qur'ān reads,

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ.

And in the night-time, hymn His praise; and after the (prescribed) prostrations. 50/40

(9) The Holy Qur'ān also reads,

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ. (٤٨) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ النُّجُومِ.

And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise. And in the night-time also hymn His praise, and at the setting of the stars. 52/48-49

‘Ali ibn Ibrāhīm quotes that the Holy Infallibles (a.s) explaining this holy verse, have said that it refers to and encourages on the Night Prayer.

(10) The Holy Qur'ān reads,

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا.

And part of the night, prostrate thyself to Him; and glorify Him a long night through. 76/26

Commenting on this holy verse, Imam Ja'far al-Ṣādiq (a.s) has said that Almighty Allah ordered the Holy Prophet (a.s) to offer prayers at hours of the night; so, he (a.s) did.<sup>(2)</sup>

(10) The Holy Qur'ān also says,

يَا أَيُّهَا الْمَزْمُلُ (١) قُمْ اللَّيْلَ إِلَّا قَلِيلًا (٢) نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤) إِنَّا سَتَلْقَاكَ عَلَىٰ قَوْلًا تَقِيلًا (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (٦)

O you who have wrapped up in your garments: Rise to pray in the

<sup>(1)</sup> *Bihār al-Anwār* 84:122.

<sup>(2)</sup> *Da‘ā'im al-Islām* 1:210.

night except a little. Half of it, or lessen it a little. Or add to it, and recite the Qur'ān as it ought to be recited. Surely, We will make to light upon you a weighty Word. Surely the rising by night is the firmest way to tread and the best corrective of speech. 73/1-6

In *Tahdhib al-Aḥkām*, Shaykh al-Ṭūsī has recorded on the authority of al-Zāhir ibn Muḥammad ibn Muslim that Imam Muḥammad al-Bāqir (a.s), explaining the second holy verse involved, said,

In this verse, Almighty Allah has ordered the Holy Prophet (a.s) to offer prayers at each and every night save the nights at which he would not be able to do.

Explaining the sixth holy verse, Imam Ja'far al-Ṣādiq (a.s) is reported to have said,

This verse refers to the leaving of one's bed for nothing other than seeking Almighty Allah's pleasure."<sup>(1)</sup>

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<sup>(1)</sup> *Tahdhib al-Aḥkām* 2:337.

## ṢALĀT AL-LAYL IN NARRATIONS

The Holy Prophet and the Infallible Imāms (a.s) have shown special interests and paid thorough attention to the Night Prayer. Only through their continuous engagements into Night Prayer, invocations, and supplications at dawn could Almighty Allah's favorite saints and mystics attain exalted spiritual positions. Let us now present a collection of the words of the Holy Prophet and Imams about the Night Prayer:

### ARCHANGEL GABRIEL

Advising the Holy Prophet (a.s), Archangel Gabriel said,

يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحْبِبْ مَا شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَأَعْمَلْ مَا شِئْتَ  
فإِنَّكَ مُلَاقِيهِ. شَرَفَ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ، وَعِزَّهُ كَفُّهُ عَنْ أَعْرَاضِ النَّاسِ.

O Muḥammad! Live you as you wish, for verily you will die one day. And love whatever you like, for verily you will have to part from it. Act as you wish, for verily you will have to face it. Know that the distinction of a believer lies in his establishing the Night Prayer and his nobleness lies in refraining from (maligning) the people's honor.<sup>(1)</sup>

### PROPHET JESUS

Prophet Jesus (a.s) has said,

خَلَقَ اللَّيْلُ لثَلَاثِ خَصَالٍ، وَخَلَقَ النَّهَارُ لِسَبْعِ خَصَالٍ؛ فَمَنْ مَضَى عَلَيْهِ اللَّيْلُ وَالنَّهَارُ  
وَهُوَ فِي غَيْرِ هَذِهِ الْخَصَالِ خَاصَمَهُ اللَّيْلُ وَالنَّهَارُ يَوْمَ الْقِيَامَةِ فَخَصَمَاهُ. خَلَقَ اللَّيْلُ  
لِتَسْكُنَ فِيهِ الْعُرُوقُ الْفَاتِرَةُ الَّتِي اتَّعَبَتْهَا فِي نَهَارِكَ، وَتَسْتَغْفِرُ لَذَنْبِكَ الَّذِي كَسَبْتَهُ بِالنَّهَارِ،  
ثُمَّ لَا تَعُودُ فِيهِ، وَتَقْنَتُ فِيهِ قُنُوتُ الصَّابِرِينَ. ثَلَاثُ تَنَامٍ، وَثَلَاثُ تَقُومٍ، وَثَلَاثُ تَضَرُّعٍ إِلَى  
رَبِّكَ؛ فَهَذَا مَا خَلَقَ لَهُ اللَّيْلُ.

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(1) Shaykh al-Ṣadūq: *Thawāb al-A'māl*, p.63, Ḥadīth 41; *Man-lā-Yaḥḍuruhul-Faqīh*, I, 471.



Almighty Allah has created the night for three qualities, and He created the day for seven qualities. Whoever passes the night and day without having these qualities, the night and day will be against him on the day of resurrection. He created the night for you to rest your tired tendons that have toiled during the day, and for you to ask forgiveness for the sins you have committed during the day, and not to return to them, and to stand obedient with the obedience of the patient. So, in one third you sleep, in one third you stand and in one third you are humble before your Lord. It is for this that the night was created.<sup>(1)</sup>

He has also said,

يَحَقُّ أَقُولُ لَكُمْ طُوبَى لِلَّذِينَ يَتَهَجَّدُونَ مِنَ اللَّيْلِ. أُولَئِكَ الَّذِينَ يَرْتُونَ النُّورَ الدَّائِمَ،  
مِنْ أَجْلِ أَنَّهُمْ قَامُوا فِي ظِلْمَةِ اللَّيْلِ عَلَى أَرْجُلِهِمْ فِي مَسَاجِدِهِمْ. يَتَضَرَّعُونَ إِلَى رَبِّهِمْ.  
رَجَاءً أَنْ يَنْجِيَهُمْ فِي الشَّدَةِ غَدًا.

In truth I say to you, blessed are they who spend the night in prayer, they are those who will inherit perpetual light, because they stood on their feet in the darkness of the night in their places of prayer; they implore their Lord in hope that He may save them from affliction tomorrow.<sup>(2)</sup>

#### THE HOLY PROPHET MUHAMMAD

Describing *Ṣalāt al-Layl*, the Holy Prophet (a.s) has said,

صَلَاةُ اللَّيْلِ مَرْضَاةُ الرَّبِّ، وَحُبُّ الْمَلَائِكَةِ، وَسُنَّةُ الْأَنْبِيَاءِ، وَنُورُ الْمَعْرِفَةِ، وَأَصْلُ الْإِيمَانِ،  
وَرَأْحَةُ الْأَبْدَانِ، وَكَرَاهِيَةُ الشَّيْطَانِ، وَسِلَاحٌ عَلَى الْأَعْدَاءِ، وَإِجَابَةٌ لِلدُّعَاءِ، وَقَبُولُ  
الْأَعْمَالِ، وَبَرَكَةٌ فِي الرِّزْقِ، وَشَفِيعٌ بَيْنَ صَاحِبِهَا وَبَيْنَ مَلِكِ الْمَوْتِ، وَسِرَاجٌ فِي قَبْرِهْ،  
وَفِرَاشٌ مِنْ تَحْتِ جَنَّةِ، وَجَوَابٌ مَعَ مَنْكِرٍ وَنَكِيرٍ، وَمُؤَنَسٌ وَزَائِرٌ فِي قَبْرِهْ إِلَى يَوْمِ  
الْقِيَامَةِ؛ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ كَانَتِ الصَّلَاةُ ظِلًّا فَوْقَهُ، وَتَاجًا عَلَى رَأْسِهِ، وَلِبَاسًا عَلَى  
بَدَنِهِ، وَنُورًا يَسْعَى بَيْنَ يَدَيْهِ، وَسِتْرًا بَيْنَهُ وَبَيْنَ النَّارِ، وَحُجَّةٌ لِلْمُؤْمِنِ بَيْنَ يَدَيِ اللَّهِ  
تَعَالَى، وَثَقْلًا فِي الْمِيزَانِ، وَجَوَازًا عَلَى الصِّرَاطِ، وَمِفْتَاحًا لِلْجَنَّةِ، لِأَنَّ الصَّلَاةَ تَكْبِيرُ  
وَتَحْمِيدُ وَتَسْبِيحُ وَتَمْجِيدُ وَتَقْدِيسُ وَتَعْظِيمُ وَقِرَاءَةُ وَدُعَاءُ وَإِنْ أَفْضَلَ الْأَعْمَالِ كُلِّهَا  
الصَّلَاةُ لَوْ قُتِلَتْ.

<sup>(1)</sup> *Bihār al-Anwār* 55:207.

<sup>(2)</sup> *Bihār al-Anwār* 14:314.

The Night Prayer is the means of pleasing Almighty Allah, the love of His angels, the norm of the Prophets, the light of knowledge, the origin of faith, the rest of bodies, the hatred of Satan, the weapon against the enemies, the responding to the prayers, the acceptance of the deeds, the blessing in the sustenance, the interceder to the Angel of Death, the torch in the grave, the bed under the side, the answer to Munkar and Nakīr (the two angels interrogating in the grave) and the friend and visitor in the grave up to the Resurrection Day when the prayer will form a shadow on the head of the performer, a crown of his head, a dress covering his body, a light forwarding before him, a screen preventing from Hellfire, an acquital before Almighty Allah, a heaviness in the Scale (of deeds), a permission to pass the Path and a key to enter Paradise. This is because prayer is proclamation of Almighty Allah's greatness, praise, glorification, adoration, sanctification, veneration, recital and supplication. The best of deeds is certainly the prayer performed in its best time.<sup>(1)</sup>

The Holy Prophet (a.s) has said:

مَنْ رُزِقَ صَلَاةَ اللَّيْلِ مِنْ عَبْدٍ أَوْ أَمَةٍ؛ قَامَ اللَّهُ عَزَّ وَجَلَّ مُخْلِصًا، فَتَوَضَّأَ وَضُوءًا سَابِقًا  
وَصَلَّى لِلَّهِ عَزَّ وَجَلَّ بِنَيْةٍ صَادِقَةٍ وَقَلْبٍ سَلِيمٍ وَبَدَنٍ خَاشِعٍ وَعَيْنٍ دَامِعَةٍ، جَعَلَ اللَّهُ  
تَبَارَكَ وَتَعَالَى خَلْفَهُ تِسْعَةَ صُفُوفٍ مِنَ الْمَلَائِكَةِ، فِي كُلِّ صَفٍّ مَا لَا يَحْصِي عَدْدَهُمْ إِلَّا  
اللَّهُ تَبَارَكَ وَتَعَالَى، أَحَدُ طَرَفِي كُلِّ صَفٍّ بِالْمَشْرِقِ وَالْآخَرُ بِالْمَغْرِبِ. فَإِذَا قَرَأَ كَتَبَ لَهُ  
بِعَدْدِهِمْ دَرَجَاتٍ.

When Almighty Allah appoints the night vigil as sustenance for His slave, man or woman, when he/she wakes up at night with sincere devotion towards Him, performs a full ablution, and says prayer for the Almighty with the purity of intention, with whole heartedness and with tearful eyes, Almighty Allah appoints seven rows of angels (to pray) behind him/her. No one except Allah can count their number on each side of each row, which extends from the east to the west. When he concludes the prayer, Almighty Allah writes grades for him equal to their number.<sup>(2)</sup>

<sup>(1)</sup> *Biḥār al-Anwār*, vol. 87, pp. 161.

© *Wasa'il al-Shi'ah*, V, 275.

He has also said,

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا رَأَى أَهْلَ قَرْيَةٍ قَدْ أَسْرَفُوا فِي الْمَعَاصِي، وَفِيهَا ثَلَاثَةٌ نَفَرٍ مِنَ الْمُؤْمِنِينَ، نَادَاهُمْ جَلَّ جَلَالُهُ وَتَقَدَّسَتْ أَسْمَاؤُهُ: يَا أَهْلَ مَعْصِيَتِي! لَوْلَا مَنْ فِيكُمْ مِنَ الْمُؤْمِنِينَ الْمُتَحَابِّينَ بِجَلَالِي، الْعَامِرِينَ بِصَلَاتِهِمْ أَرْضِي وَمَسَاجِدِي، وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ خَوْفًا مِنِّي، لَأَنْزَلْتُ بِكُمْ عَذَابِي ثُمَّ لَا أَبَالِي.

When Allah—Blessed and Elevated is He—sees the people of a village sinking in acts of disobedience to Him but there are still three believing individuals therein, He—Glorified be He and sacred be His Names—will state to these people: O People of disobedience to Me! Except for the presence, amongst you, of these believers who love each other for My Glorification, construct My lands and mosques with their prayers, and seek My forgiveness in the last hours of night out of their fear of Me, I would inflict My chastisement upon you all and I will not care for you at all.

He has also said,

إِنَّ اللَّهَ جَلَّ جَلَالُهُ أَوْحَى إِلَى الدُّنْيَا: أَتَعْبِي مَنْ خَدَمَكَ وَاخْدُمِي مَنْ رَفَضَكَ، وَإِنَّ الْعَبْدَ إِذَا تَخَلَّى بَسِيْدَهُ فِي جَوْفِ اللَّيْلِ الْمُظْلِمِ وَنَاجَاهُ؛ أَثْبَتَ اللَّهُ النُّورَ فِي قَلْبِهِ، فَإِذَا قَالَ: يَا رَبِّ! نَادَاهُ الْجَلِيلُ جَلَّ جَلَالُهُ: لَيْكَ عَبْدِي، سَلْنِي أَعْطِكَ وَتَوَكَّلْ عَلَيَّ أَكْفِكَ، ثُمَّ يَقُولُ جَلَّ جَلَالُهُ لِلْمَلَائِكَةِ: مَلَائِكَتِي! انظُرُوا إِلَى عَبْدِي قَدْ تَخَلَّى بِي فِي جَوْفِ هَذَا اللَّيْلِ الْمُظْلِمِ، وَالْبَطَّالُونَ لَاهُونَ وَالْغَافِلُونَ يَنَامُونَ، أَشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ.

Allah, Exalted is His Majesty, revealed to the world: Put whoever serves you in hardship; and serve whoever abandons you. Whenever one sits in the privacy of the night and prays to and calls on his Master, Almighty Allah will illuminate his heart. Whenever he says, "O Lord," Almighty Allah whose Majesty is Exalted will respond to him saying, "O My servant! I heard you. Ask Me for whatever you want. I will grant it to you. Rely on Me, and I will suffice you." Then Almighty Allah whose Majesty is exalted tells the angels, "O My angels! Notice My servant who is having a private time with Me in the darkness of this night, while the rogues are having fun, and the ignorant people are asleep.

Witness that I have forgiven him.”<sup>(1)</sup>

He has also said,

أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَأَصْحَابُ اللَّيْلِ.

The most honorable ones of my nation are the carriers of (experts in) the Holy Qur’ān and the worshippers at night.<sup>(2)</sup>

He has also said,

مَا زَالَ جِبْرِيلُ يُوصِينِي بِقِيَامِ اللَّيْلِ حَتَّى ظَنَنْتُ أَنْ خِيَارَ أُمَّتِي لَنْ يَنَامُوا.

Archangel Gabriel has made so much recommendation about the night prayer to me that I assumed the righteous ones of my nation will never sleep.<sup>(3)</sup>

He has also said,

خَيْرَكُمْ مَنْ أَطْعَمَ الطَّعَامَ، وَأَفْشَى السَّلَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامَ.

The best of you are they who offer food (to the needy), greet everybody, and offer prayers at night while the others are asleep.<sup>(4)</sup>

Likewise, the Holy Prophet (a.s) advised Imam ‘Ali (a.s) saying,

يَا عَلِي، ثَلَاثُ دَرَجَاتٍ وَثَلَاثُ كُفَّارَاتٍ وَثَلَاثُ مُهْلِكَاتٍ وَثَلَاثُ مُنْجِيَاتٍ. فَأَمَّا الدَّرَجَاتُ: فَأَسْبَاغُ الْوُضُوءِ فِي السَّرَاتِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، وَالْمَشْيُ بِاللَّيْلِ وَالنَّهَارِ إِلَى الْجَمَاعَاتِ. وَأَمَّا الْكُفَّارَاتُ: فِإِفْشَاءُ السَّلَامِ، وَإِطْعَامُ الطَّعَامِ، وَالتَّهَجُّدُ فِي اللَّيْلِ وَالنَّاسِ نِيَامَ. وَأَمَّا الْمُهْلِكَاتُ: فَشَجُّ مَطَاعٍ، وَهُوَى مُتَّبِعٍ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ. وَأَمَّا الْمُنْجِيَاتُ: فَخَوْفُ اللَّهِ تَعَالَى فِي السِّرِّ وَالْعَلَانِيَةِ، وَالْقَصْدُ فِي الْغِنَاءِ وَالْفَقْرِ، وَكَلِمَةُ الْعَدْلِ فِي الرِّضَا وَالسُّخْطِ.

O Ali, three characters raise the rank, three others forgive the sins, three others cause perdition, and three others achieve salvation. The three characters that raise the rank are to perform the (ritual) ablution perfectly in biting cold, to wait for the coming prayer after accomplishing the current one, and to walk to the collective

<sup>(1)</sup> *Bihār al-Anwār*, vol. 87, pp. 137

<sup>(2)</sup> *Bihār al-Anwār*, vol. 87, pp. 138.

<sup>(3)</sup> *Bihār al-Anwār*, vol. 87, pp. 139.

<sup>(4)</sup> *al-Kāfi* 4:50.

prayers in days and nights. The three characters that cause the sins to be forgotten are to greet everybody, to offer food (to the needy), and to worship at nights when people are sleeping. The three characters that cause perdition are the obeyed niggardliness, the pursued passion, and self-conceit. The three characters that achieve salvation are to fear Allah, Exalted is He, openly and secretly, to be moderate in richness and poverty, and to say the right in situations of satisfaction and dissatisfaction.<sup>(1)</sup>

وَعَلَيْكَ بِصَلَاةِ اللَّيْلِ وَعَلَيْكَ بِصَلَاةِ اللَّيْلِ.

Observe the Night Prayer. Observe the Night Prayer. Observe the Night Prayer.<sup>(2)</sup>

يَا عَلِيُّ، ثَلَاثُ فُرَحَاتٍ لِلْمُؤْمِنِ فِي الدُّنْيَا: لِقَاءُ الْإِخْوَانِ، وَتَغْطِيرُ الصَّائِمِ، وَالتَّهَجُّدُ فِي آخِرِ اللَّيْلِ.

O Ali, a (faithful) believer has three situations of bliss: meeting with the friends, offering food to the fasting, and practicing rites of worship in the last hours of night.<sup>(3)</sup>

The Holy Prophet (a.s) has also said,

مَا أَتَخَذَ اللَّهُ لِإِبْرَاهِيمَ خَلِيلًا إِلَّا لِإِطْعَامِهِ الطَّعَامَ وَصَلَاتِهِ بِاللَّيْلِ وَالنَّاسَ نِيَامَ.

Almighty Allah did take (Prophet) Abraham for a friend because he used to offer food (for the needy people) and offer prayers at night while the others were fast asleep.<sup>(4)</sup>

He has also said,

مَنْ صَلَّى بِاللَّيْلِ حَسَنَ وَجْهَهُ بِالنَّهَارِ.

He who offers prayers at nights will have his face fine-looking on days.<sup>(5)</sup>

He has also said,

<sup>(1)</sup> Shaykh al-Ṣadūq: *al-Khiṣāl* 84.

<sup>(2)</sup> Al-Kulayniy: *Rawḍat al-Kāfi*, p.162; al-Ḥurr al-ʿĀmiliy: *Wasā'il al-Shi'ah* V, 268; Shaykh al-Ṣadūq: *Man-lā-Yaḥḍurūhul-Faqih* I, 484; al-Kulayniy: *Furā' al-Kāfi*, I, 73.

<sup>(3)</sup> *Biḥār al-Anwār* 93:248.

<sup>(4)</sup> *Wasā'il al-Shi'ah*, V, 276.

<sup>(5)</sup> Aḥmad ibn Muḥammad ibn Khālīd al-Barqiy: *al-Maḥāsīn* 1:53.

الرَّكَعَتَانِ فِي جَوْفِ اللَّيْلِ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا.

Two Rak'ahs of prayer performed in the middle of night are dearer to me than the entire world and everything therein.<sup>(1)</sup>

He has also said,

عَلَيْكُمْ بِصَلَاةِ اللَّيْلِ فَإِنَّهَا دَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَإِنْ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ، وَتَكْفِيرُ  
السَّيِّئَاتِ، وَمَنْعَةٌ عَنِ الْإِثْمِ، وَمُطَرِدَةٌ الدَّاءِ عَنِ الْجَسَدِ.

Abide by the Night Prayer, for it is the custom of the virtuous ones who existed before you. Verily, the night worship is nearness to Almighty Allah, annulling of the wrongdoings, warning against sins, and healer of the body against maladies.<sup>(2)</sup>

He has also said,

إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ وَصَلَّيَا كُتِبَا مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ.

When one awakes his spouse at night for offering prayer, they both will be included with "those who remember Allah much."<sup>(3)</sup>

He has also said,

خَيْرُكُمْ أَوْلُوا النَّهْيِ... الْمُتَهَجِّدُونَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

The best of you are the people of thought... those who worship at night while the other people are asleep.<sup>(4)</sup>

He has also said,

إِنَّهُ إِذَا كَانَ آخِرُ اللَّيْلِ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى هَلْ مِنْ دَاعٍ أَجِيبُهُ؟ هَلْ مِنْ سَائِلٍ فَأَعْطِيهِ  
سُؤَالَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ؟

<sup>(1)</sup> Shaykh al-Ṣadūq: *ʿIlal al-Sharāʿi* 138; *Bihār al-Anwār*, vol. 87, pp. 148.

<sup>(2)</sup> *Bihār al-Anwār* 59:267.

<sup>(3)</sup> *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān* 8:358. This is of course an indication to Almighty Allah's saying in the Holy Qurʾān,

"Surely, the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward. 33/35"

<sup>(4)</sup> Shaykh al-Ḥuwayziy: *Tafsīr Nūr al-Thaqalayn* 3:382.



When night comes to an end, Allah will say: Is there anyone calling upon Me so that I will answer him? Is there anyone asking Me so that I will fulfill his request? Is there anyone to ask forgiveness so that I will forgive him? Is there any repentant so that I will accept his repentance?<sup>(1)</sup>

He has also said,

أَلَا أَدْلِكُمْ عَلَى سِلَاحٍ يُنَجِّيكُمْ مِنْ أَعْدَائِكُمْ وَيُدْرِي أَرْزَاقَكُمْ... تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ  
وَالنَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ.

Should I not lead you to have a weapon which could protect you against your enemies? Pray your God day and night, because the weapon of a believer is the prayer.<sup>(2)</sup>

The Holy Prophet (a.s) has also instructed,

أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَالنَّاسُ نِيَامٌ تَدْخُلُوا  
الْجَنَّةَ بِسَّلَامٍ.

Be prepared to greet people first, feed others, visit your relatives; when people are asleep go on worshipping: only under these conditions will you enter Paradise with peace.<sup>(3)</sup>

#### IMAM `ALI AMIR AL-MU'MININ

Imam `Ali Amir al-Mu'minin (a.s) has said,

إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَخْرُجُ مِنْ أَغْلَاهَا الْحُلُّلُ، وَمِنْ أَسْفَلِهَا خَيْلٌ بِلِقْ مَسْرَجَةٍ مُلَجَّمَةٍ،  
ذَوَاتُ أَجْنَحَةٍ لَا تَرُوثُ وَلَا تَبُولُ، فَيَرْكَبُهَا أَوْلِيَاءُ اللَّهِ فَتَطِيرُ بِهِمْ فِي الْجَنَّةِ حَيْثُ شَاءُوا،  
فَيَقُولُ الَّذِينَ أَسْفَلَ مِنْهُمْ: يَا رَبَّنَا؛ مَا بَلَغَ بِعِبَادِكَ هَذِهِ الْكَرَامَةَ؟ فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ:  
إِنَّهُمْ كَانُوا يَقُومُونَ اللَّيْلَ وَلَا يَنَامُونَ، وَيَصُومُونَ النَّهَارَ وَلَا يَأْكُلُونَ، وَيَجَاهِدُونَ الْعَدُوَّ  
وَلَا يَجْنُونَ، وَيَتَصَدَّقُونَ وَلَا يَخْلُونَ.

Verily, in the Paradise there is a tree from the above of which garments are produced and from beneath of which there are horses—spotted, saddled, reined, winged, neither dunging nor urinating. The intimate servants of Almighty Allah will ride these

<sup>(1)</sup> *Wasā'il al-Shi'ah* 7:69.

<sup>(2)</sup> Shaykh al-Jawāhiriy: *Jawāhir al-Kalām* 12:131.

<sup>(3)</sup> Al-Muḥaqqiq al-Sabzwāriy: *Dhakhirat al-Ma'ād* 2:365.

horses and fly wherever they want in Paradise. Those of lower degrees will say, "O our Lord! How have these servants of You attained such a rank of dignity?" Almighty Allah will answer them, "They used to rise in night (for worship) sleeplessly; and used to observe fasting on daytimes and not eat anything; and used to struggle against the enemy without showing cowardice; and used to give alms without showing stinginess."<sup>(1)</sup>

He has also said,

قِيَامُ اللَّيْلِ مَصْحَةٌ لِلْبَدَنِ وَرِضَى لِلرَّبِّ وَتَعَرُّضٌ لِلرَّحْمَةِ وَتَمَسُّكٌ بِأَخْلَاقِ النَّبِيِّينَ.

Night worship heals the body, pleases the Lord, brings mercy, and it is adherence to the prophets' ethics.<sup>(2)</sup>

Imam 'Alī Amīr al-Mu'minīn (a.s) said to the man who had complained to him about the incapability of offering the Night Prayer,

أَنْتَ رَجُلٌ قَدْ قَيْدَتْكَ ذُنُوبُكَ.

You are restrained by your sins.<sup>(3)</sup>

Imam 'Alī Amīr al-Mu'minīn (a.s) used to say,

إِنَّا أَهْلَ الْبَيْتِ أُمِرْنَا أَنْ نَطْعِمَ الطَّعَامَ وَنُؤَدِّيَ فِي النَّائِيَةِ وَنُصَلِّيَ إِذَا نَامَ النَّاسُ.

We, the Ahl al-Bayt, have been ordered (by Almighty Allah) to offer food, to behave prudently in misfortunes, and to offer prayers when the others are asleep.<sup>(4)</sup>

He also used to say,

نَبِّهْ بِالصُّكْرِ قَلْبَكَ وَجَافِ عَنِ اللَّيْلِ جَنْبَكَ وَاتَّقِ اللَّهَ رَبَّكَ.

Arouse your heart to contemplation; keep your side clear off the night; and be heedful towards your Lord.<sup>(5)</sup>

He has also said,

إِنَّ اللَّيْلَ وَالنَّهَارَ يَعْملَانِ فِيكَ فَاعْمَلْ فِيهِمَا وَيَأْخُذَانِ مِنْكَ فَخُذْ مِنْهُمَا.

Day and night are tiring you out; therefore, you should work on

<sup>(1)</sup> Al-Fattāl al-Nisābūriy: *Rawḍat al-Wā'izin* 505.

<sup>(2)</sup> Quṭb al-Dīn al-Rāwandīy: *al-Da'awāt* 76.

<sup>(3)</sup> Al-Bahā'iy al-'Āmiliy: *Miftāḥ al-Falāḥ* 225.

<sup>(4)</sup> *Al-Maḥāsīn* 387.

<sup>(5)</sup> *Uṣūl al-Kāfi*, II, 54.

them; and they are taking from you; therefore, you should take from them.<sup>(1)</sup>

IMAM 'ALĪ IBN AL-ḤUSAYN ZAYN AL-'ĀBIDĪN

When he was asked why those who practice the night worship had shining faces, Imam 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn (a.s) answered,

لَأَنَّهُمْ خَلَوْا بِرَبِّهِمْ فَكَسَاهُمْ اللَّهُ مِنْ نُورِهِ.

As they withdrew with their Lord, He granted them of His Light.<sup>(2)</sup>

In one of his unique supplications, Imam 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn (a.s) says,

وَأَعْمِرْ لَيْلِي بِإِقَاطِي فِيهِ لِعِبَادَتِكَ وَتَقَرُّدِي بِالتَّهَجُّدِ لَكَ وَتَجَرُّدِي بِسُكُونِي إِلَيْكَ وَإِنْزَالِ حَوَائِجِي بِكَ، وَمَنَازِلَتِي بِإِيَّاكَ، فِي فَكَاكِ رَقَبَتِي مِنْ نَارِكَ، وَإِجَارَتِي مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَابِكَ، وَلَا تَذَرْنِي فِي طَغْيَانِي عَامِيهَا، وَلَا فِي غَمْرَتِي سَاهِيَا حَتَّى حِينٍ.

Fill my night with life by keeping me; and awake therein for worshiping Thee; and solitude with vigil for Thee; and exclusive devotion to reliance upon Thee; and setting my needs before Thee; and imploring that Thou wilt; and set my neck free from the Fire; and grant me sanctuary from Thy chastisement, within which its inhabitants dwell! Leave me not blindly wandering in my insolence; or inattentive in my perplexity for a time.<sup>(3)</sup>

IMAM MUḤAMMAD AL-BĀQIR

Imam Muḥammad al-Bāqir (a.s) narrated that Abū-Dharr al-Ghifārīy (r.a), once, preached near the Holy Ka'bah saying,

وَصَلِّ رَكَعَتَيْنِ فِي سَوَادِ اللَّيْلِ لَوَحْشَةِ الْقُبُورِ.

And offer a two Rak'ah prayer in the murk of night in order to be saved from the loneliness in the grave.<sup>(4)</sup>

Imam Muḥammad al-Bāqir (a.s) has said,

ثَلَاثَ دَرَجَاتٍ: إِفْشَاءُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامَ.

The following three acts are (elevating) ranks; (1) To begin with

<sup>(1)</sup> Al-Shahīd al-Thānī: *Munyat al-Murīd* 231.

<sup>(2)</sup> *Biḥār al-Anwār* 84:159.

<sup>(3)</sup> *Al-Shāḥifah al-Kāmilah al-Sajjādiyyah*.

<sup>(4)</sup> Al-Qāḍī al-Nu'mān al-Maghribīy: *Da'ā'im al-Islām* 1:270; Shaykh al-Ṣadūq: *Man-Lā-Yaḥḍurūhul-Faqīh* 2:282.

greeting (those whom you meet), (2) to offer food (to the needy), and (3) to offer prayers at night while others are asleep.<sup>(1)</sup>

He has also said,

لَهُوَ الْمُؤْمِنُ فِي ثَلَاثَةِ أَشْيَاءٍ: التَّمَتُّعُ بِالنِّسَاءِ، وَمُفَاكِهِةُ الْإِخْوَانِ، وَالصَّلَاةُ بِاللَّيْلِ.

The amusement of the (faithful) believers lies in three things; (1) having joy with women, (2) joking with the friends, and (3) offering prayers at night.<sup>(2)</sup>

He has also said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَبِيتُ إِلَّا بِوَتْرٍ.

One who truly believes in Almighty Allah and the Last (i.e. Judgment) Day must not spend a single night before he offers a *Witr* (i.e. one Rak'ah) prayer.<sup>(3)</sup>

#### IMAM JA'FAR AL-ŠĀDIQ

Imam Ja'far al-Šādiq (a.s) has said that within the confidential speeches of Almighty Allah to Prophet Moses was the following:

يَا بَنَ عِمْرَانَ؛ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي فَإِذَا جَنَّهُ اللَّيْلُ نَامَ عَنِّي، أَلَيْسَ كُلُّ مُحِبٍّ يُحِبُّ خُلُوةَ حَبِيبِهِ؟ هَا أَنَا ذَا يَا بَنَ عِمْرَانَ مَطْلَعٌ عَلَى أَجَائِي إِذَا جَنَّهُمُ اللَّيْلُ حَوَّلْتُ أَبْصَارَهُمْ فِي قُلُوبِهِمْ، وَمَثَلْتُ عَقُوبَتِي بَيْنَ أَعْيُنِهِمْ، يُخَاطِبُونِي عَنِ الْمَشَاهِدَةِ، وَيُكَلِّمُونِي عَنِ الْحُضُورِ. يَا بَنَ عِمْرَانَ هَبْ لِي مِنْ قَلْبِكَ الْخُشُوعَ، وَمِنْ بَدَنِكَ الْخُضُوعَ، وَمِنْ عَيْنِكَ الدَّمْعَ فِي ظِلِّ اللَّيْلِ، وَادْعْنِي فَإِنَّكَ تَجِدُنِي قَرِيباً مُجِيباً.

Son of 'Imrān! Liar is he who claims loving Me while when night comes over him, he sleeps leaving me. Is it not that a lover longs for seclusion with his beloved? Here I am, son of 'Imrān, observing My lovers. When night descends, I make their sights in their hearts and represent My punishment before their eyes; they address to Me as if they see Me and speak to Me as if they are present before Me. Son of 'Imrān! Give Me piety from your heart, give Me submission from your body, give Me tears from your eyes in the murks of night, and then pray to Me and you will find Me

(1) Al-Ḥurr al-ʿĀmiliy: *Wasā'il al-Shi'ah* 8:158.

(2) Al-Fattāl al-Nisābūriy: *Rawdāt al-Wā'izin* 373.

(3) Shaykh al-Šadāq: *ʿIlal al-Sharā'i* 2:20.

near and responsive.<sup>(1)</sup>

Imam al-Ṣādiq (a.s) has also said that Almighty Allah revealed to one of the Prophets of the Israelites saying,

إِنْ أَحْبَبْتَ أَنْ تَلْقَانِي غَدَاً فِي حَظِيرَةِ الْقُدُسِ فَكُنْ فِي الدُّنْيَا وَحِيداً غَرِيباً مَهْمُوماً مَحْزُوناً  
مُسْتَوْحِشاً مِنَ النَّاسِ بِمَنْزِلَةِ الطَّيْرِ الَّذِي يَطِيرُ فِي أَرْضِ الْقِفَارِ، وَيَأْكُلُ مِنْ رُؤُوسِ  
الْأَشْجَارِ، وَيَشْرَبُ مِنْ مَاءِ الْعُيُونِ، فَإِذَا كَانَ اللَّيْلُ آوَى وَحْدَهُ وَلَمْ يَأْوِ مَعَ الطُّيُورِ،  
اسْتَأْنَسَ بِرَبِّهِ وَاسْتَوْحِشَ مِنَ الطُّيُورِ.

If you wish to see Me in Paradise in the Hereafter, be lonely, sad, fear the people as a bird which flies over dry land and eats the top of branches and drinks from the springs and goes to its nest at night, and does not seek refuge in the nests of other birds. It is accustomed to its Lord and fears other birds.<sup>(2)</sup>

قُمْ فِي ظُلْمَةِ اللَّيْلِ اجْعَلْ قَبْرَكَ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ.

Wake up (for worship) in the darkness of night so that I will make your grave one of the gardens of Paradise.<sup>(3)</sup>

Imam Ja'far al-Ṣādiq (a.s) has also said that the following statement was among the instructions that Almighty Allah revealed to Prophet Jesus (a.s):

رَاعِ اللَّيْلَ لِتَحْرِي مَسْرَتِي، وَأَظْمِ نَهَارَكَ لِيَوْمِ حَاجَتِكَ عِنْدِي.

Be vigilant through the night seeking My pleasure, and thirst through your day for the day when you are in need of Me.<sup>(4)</sup>

Imam Ja'far al-Ṣādiq (a.s) has said,

صَلَاةُ اللَّيْلِ كَفَّارَةٌ لِمَا اجْتَرَحَ بِالنَّهَارِ.

The Night Prayer erases the sins committed on daytimes.<sup>(5)</sup>

He has also said,

شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ، وَعِزُّهُ كَفُّ الْأَذَى عَنِ النَّاسِ.

The distinction of a believer lies in his establishing the Night Prayer

<sup>(1)</sup> *Wasā'il al-Shi'ah*, Vol. 4 P 1125.

<sup>(2)</sup> *Biḥār al-Anwār* 14:457.

<sup>(3)</sup> *Al-Da'awāt*.

<sup>(4)</sup> *Tuḥaf al-'Uqūl* 497.

<sup>(5)</sup> *Biḥār al-Anwār* 84:135.

and his nobleness lies in the cessation of injuring the people.

He has also said,

ثَلَاثَةٌ هُنَّ فَخْرُ الْمُؤْمِنِ وَزِينَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ: الصَّلَاةُ فِي آخِرِ اللَّيْلِ وَيَأْسِهِ مِمَّا فِي  
أَيْدِي النَّاسِ وَوَلَايَةُ الْإِمَامِ مِنْ آلِ مُحَمَّدٍ.

The honor and adornment of a faithful believer in this world as well as the world to come are three things; (1) the (practice of the) Night Prayer, (2) self-sufficiency against what others possess, and (3) the allegiance to the Imams of the Family of Muḥammad.<sup>(1)</sup>

He has also said,

إِنْ مِنْ رَوْحِ اللَّهِ تَعَالَى ثَلَاثَةٌ: التَّهَجُّدُ بِاللَّيْلِ، وَإِفْطَارُ الصَّائِمِ، وَلِقَاءُ الْإِخْوَانِ.

The night prayer, offering food to the fasting, and meeting one's friends are among the pleasure that Almighty Allah grants His servants.<sup>(2)</sup>

Commenting on the holy verse that reads, "Surely, good deeds take away evil deeds. (11:114)", Imam Ja'far al-Ṣādiq (a.s) said,

صَلَاةُ اللَّيْلِ تَذْهَبُ بِذُنُوبِ النَّهَارِ.

The Night Prayer removes the sins committed on days.<sup>(3)</sup>

He has also said,

إِنَّ الرَّجُلَ لَيَكْذِبُ الْكَذْبَةَ فَيُحْرَمُ بِهَا صَلَاةَ اللَّيْلِ، فَإِذَا حُرِمَ بِهَا صَلَاةُ اللَّيْلِ حُرِمَ بِهَا  
الرِّزْقُ.

For a single lie, one may be deprived of the Night Prayer; and to be deprived of the Night Prayer is to be deprived of sustenance.<sup>(4)</sup>

He has also said,

لَا تَدَعْ قِيَامَ اللَّيْلِ فَإِنَّ الْمُغْشَوْنَ مِنْ حَرَمِ قِيَامِ اللَّيْلِ.

Never leave practicing the night worship, for the real aggrieved is he whom is deprived of the night worship.<sup>(5)</sup>

He has also said,

<sup>(1)</sup> *Safinat al-Bihār* 2:327.

<sup>(2)</sup> 'Allāmah al-Hillī: *Muntahā al-Maṭlab* 4:18.

<sup>(3)</sup> Shaykh al-Tūsī: *al-Amāli* 294.

<sup>(4)</sup> Muḥammad al-Rayshahri: *Mizān al-Hikmah* 3:2678.

<sup>(5)</sup> Shaykh al-Ṣadūq: *Thawāb al-A'māl* 38.

إِنَّ الْعَبْدَ لَيَقُومُ فِي اللَّيْلِ فَيَمِيلُ بِهِ النَّعَاسُ يَمِينًا وَشِمَالًا، وَقَدْ وَقَعَ ذَقْنُهُ عَلَى صَدْرِهِ، فَيَأْمُرُ اللَّهُ تَبَارَكَ وَتَعَالَى أَبْوَابَ السَّمَاءِ فَتُفْتَحُ، ثُمَّ يَقُولُ لِمَلَائِكَتِهِ: انظُرُوا إِلَى عَبْدِي مَا يُصِيبُهُ فِي التَّقَرُّبِ إِلَيَّ بِمَا لَمْ أَفْرُضْ عَلَيْهِ، رَاجِيًا مِنِّي لثَلَاثَ خِصَالٍ: ذَنْبًا أَغْفِرَهُ، أَوْ تَوْبَةً أَجِدِّدَهَا، أَوْ رِزْقًا أَزِيدُهُ فِيهِ، أَشْهَدُكُمْ مَلَائِكَتِي أَنِّي قَدْ جَمَعْتُهُنَّ لَهُ.

A servant (of Almighty Allah) who wakes up at night preparing himself for the night prayer, heavy drowsiness causes him to move left and right while his chin is hanging to his chest. On seeing so, Almighty Allah orders the gates of the heavens to be opened. He then says to His angels, "Look at My servant; look how he encounters troubles for the sake of seeking nearness to Me in matters that I have not imposed upon him. By doing such, he is hoping for one of three—either to forgive his sins, or to accept his repentance, or to increase his sustenance. Be the witnesses, My angels, that I will give him these three things altogether."<sup>(1)</sup>

He has also instructed,

عَلَيْكُمْ بِصَلَاةِ اللَّيْلِ فَإِنَّهَا سُنَّةُ نَبِيِّكُمْ وَدَابُّ الصَّالِحِينَ قَبْلَكُمْ وَمُطْرِدَةُ الدَّاءِ عَنْ أَجْسَادِكُمْ.

Abide by the Night Prayer, for it is the tradition of your Prophet, the custom of the virtuous ones who existed before you, and the healer of your bodies against maladies.<sup>(2)</sup>

He has also said,

صَلَاةُ اللَّيْلِ تَبَيِّضُ الْوَجْهَ وَصَلَاةُ اللَّيْلِ تُطَيِّبُ الرَّيْحَ وَصَلَاةُ اللَّيْلِ تُجَلِّبُ الرِّزْقَ.

The Night Prayer whitens the face; the Night Prayer perfumes the smell; and the Night Prayer increases the sustenance.<sup>(3)</sup>

As he recited Almighty Allah's saying, "Wealth and sons are the adornment of the life of this world, 18/46" Imam Ja'far al-Sādiq (a.s) said,

وَتَمَانِي رَكَعَاتٍ مِنْ آخِرِ اللَّيْلِ وَالْوِتْرِ زِينَةُ الْآخِرَةِ، وَقَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

Likewise, the eight-Rak'ah prayer and the Witr Prayer performed at the last hours of night are the adornment of the Hereafter.

<sup>(1)</sup> Ibn Fahad al-Hilliy: 'Uddat al-Da'i 193.

<sup>(2)</sup> Wasā'il al-Shi'ah 5:271 Ch. 37.

<sup>(3)</sup> Shaykh al-Sadūq: Thawāb al-A'māl, 38.

Almighty Allah may grant some peoples both of them.<sup>(1)</sup>

He has also said,

الشَّاءَ ربيعُ المؤمنِ، يطولُ فيه ليله فيستعين به على قيامه، ويقصر فيه نهاره فيستعين به على صيامه.

Winter is the believer's spring. Its long nights help him offer his rites of worship; and its short daytimes help him observe fasting.<sup>(2)</sup>

He has also said,

كذب من زعم أنه يصلي بالليل ويَجُوعُ بالنهار، إن الله عزَّ وجلَّ ضمنَ بِصلاةِ الليلِ قوتَ النهارِ.

Liar is he who claims offering prayers at nights while he still starves on days. Verily, Almighty Allah has guaranteed the day living for those who offer the Night Prayer.<sup>(3)</sup>

He has also said,

صلاةُ الليلِ تحسِّنُ الوجهَ، وتَحسِّنُ الخلقَ، وتطيبُ الرِّيحَ، وتدرُّ الرِّزْقَ، وتقضي الدينَ، وتذهبُ بالهم، وتجلو البصرَ.

The Night Prayer beautifies the face, betters the conducts, perfumes the body smell, increases the sustenance, helps settling of the debts, removes griefs and improves the sight.<sup>(4)</sup>

He has also said,

إن البيوتَ التي يصلى فيها بالليلِ ب تلاوةِ القرآنِ تُضيئُ لأهلَ السماءِ كما تُضيئُ نجومُ السماءِ لأهلَ الأرضِ.

Verily, the houses in which the Night Prayer is offered with the recitation of the Holy Qur'ān shine for the inhabitants of the skies in the same way as stars shine for the inhabitants of the earth.<sup>(5)</sup>

He has also said,

حافظوا على صلاةِ الليلِ فإنها حرمةُ الربِّ، تدرُّ الرِّزْقَ وتَحسِّنُ الوجهَ، وتضمنُ رِزْقَ

<sup>(1)</sup> Shaykh al-Ṣadūq: *Ma'āni al-Akhbār* 324.

<sup>(2)</sup> *Wasā'il al-Shi'ah* 7:303.

<sup>(3)</sup> Shaykh al-Tūsī: *Tahdhīb al-Aḥkām* 2:121.

<sup>(4)</sup> *Biḥār al-Anwār*, vol. 87, pp. 153.

<sup>(5)</sup> Shaykh al-Ṣadūq: *Thawāb al-A'māl* 39.



النَّهَارِ، وَطَوَّلُوا الْوُقُوفَ فِي الْوِتْرِ، فَإِنَّهُ رُوِيَ أَنَّ مَنْ طَوَّلَ الْوُقُوفَ فِي الْوِتْرِ قَلَّ وَقُوفُهُ يَوْمَ الْقِيَامَةِ.

Preserve offering the Night Prayer, for it is the sanctity of the Lord. It brings about sustenance, beautifies the face, and guarantees the daily living. Lengthen your standing in the Witr Prayers, for it has been narrated that one who stands for long time in the Witr Prayer will stand (for judgment) little on the Resurrection Day.

When he was asked about the best time in which a servant becomes the closest to Almighty Allah and Almighty Allah becomes close to him/her, Imam Ja'far al-Ṣādiq (a.s) said,

إِذَا قَامَ فِي آخِرِ اللَّيْلِ، وَالْعَيُونُ هَادِئَةٌ، فَيَمْشِي إِلَى وَضُوئِهِ حَتَّى يَتَوَضَّأَ بِأَسْتَيْغٍ وَضُوءٍ ثُمَّ يَجُئُ حَتَّى يَقُومَ فِي مَسْجِدِهِ فَيُوجِّهَ وَجْهَهُ إِلَى اللَّهِ، وَيَصِفُّ قَدَمَيْهِ، وَيَرْفَعُ صَوْتَهُ وَيَكْبِّرُ وَافْتَتَحَ الصَّلَاةَ فَقَرَأَ أَجْزَاءَ وَصَلَّى رَكَعَتَيْنِ وَقَامَ لِيُعِيدَ صَلَاتَهُ نَادَاهُ مُنَادٍ مِنْ عِنَانِ السَّمَاءِ عَنْ يَمِينِ الْعَرْشِ: أَيُّهَا الْعَبْدُ الْمُتَادِي رَبِّهِ إِنَّ الْبِرَّ لَيَنْشُرُ عَلَى رَأْسِكَ مِنْ عِنَانِ السَّمَاءِ، وَالْمَلَائِكَةُ مُحِيطَةٌ بِكَ مِنْ لَدُنْ قَدَمَيْكَ إِلَى عِنَانِ السَّمَاءِ، وَاللَّهُ يَنَادِي: عَبْدِي لَوْ تَعْلَمُ مَنْ تُنَاجِي إِذَا مَا اتَّقَلْتُ!

When a servant wakes up at the last hours of night while the other eyes are dull, walks to the place where he performs the (ritual) ablution, performs the ablution in the most excellent form, comes to the place where he offers prayers, stands erect, directs his face towards Almighty Allah, lines up his feet, raises his voice with the prayer, recites the Takbīr (saying, "Allāhu-Akbar"), commences the prayer, recites its parts, performs two units (of prayer), and then stands up again for offering a new prayer—when he does all this, a caller from the highest point in the heavens to the right side of the Divine Throne will call at him, "O servant who calls at your Lord! Verily, righteousness is spread on your head up to the furthest spot in the heavens, and the angels are encompassing you from the place of your feet up to the furthest spot in the heavens, and Almighty Allah calls at you: My servant; if you really know Whom you are calling, you will never turn your face."<sup>(1)</sup>

<sup>(1)</sup> Ja'far ibn al-Ḥmad al-Qummiy: *Kitāb al-Ghāyāt*.

# IMAM `ALĪ IBN MŪSĀ AL-RIDĀ

Commenting on the holy verse that reads, "But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah. 57/27" Imam `Alī ibn Mūsā al-Ridā (a.s) said,

The monasticism of this nation is the Night Prayer.<sup>(1)</sup>

Imam `Alī ibn Mūsā al-Ridā (a.s) has said,

عَلَيْكُمْ بِصَلَاةِ اللَّيْلِ، فَمَا مِنْ عَبْدٍ يَقُومُ آخِرَ اللَّيْلِ فَيُصَلِّي ثَمَانِي رَكَعَاتٍ وَرَكَعَتِي الشَّفَعِ وَرَكَعَةَ الْوُتْرِ وَاسْتَغْفِرَ اللَّهَ فِي قَتْوَتِهِ سَبْعِينَ مَرَّةً إِلَّا أُجِيبَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ، وَمُدَّ لَهُ فِي عَمْرِهِ، وَوُسِّعَ عَلَيْهِ فِي مَعِيشَتِهِ. إِنَّ الْبُيُوتَ الَّتِي يُصَلِّي فِيهَا بِاللَّيْلِ يَزْهَرُ نُورُهَا لِأَهْلِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ.

Abide by the Night Prayer; for any servant (of Almighty Allah) who wakes up at the last hours of night to offer the eight-Rak`ah prayer, the two-Rak`ah Shaf` Prayer, and the one-Rak`ah Witr Prayer, and asks Almighty Allah for forgiveness seventy times in the Qunūt (the supplication in the second Rak`ah of prayers)—one who does all this shall be certainly saved from the torture in graves and from the torture of Hellfire, and shall have his age extended for him and shall have his sustenance increased. Verily, the houses in which the Night Prayer is performed glow for the inhabitants of the skies in the same way as stars glow for the inhabitants of the earth.<sup>(2)</sup>

## THE TRUE BELIEVERS AND THE NIGHT PRAYER

Describing the true believers, Imam `Alī Amīr al-Mu`minīn (a.s) says,

وَأَمَّا النَّهَارُ فَحُلَمَاءُ عُلَمَاءَ، بَرَّةٌ أَنْبِيَاءُ، قَدْ بَرَّاهُمْ الْخَوْفُ فَهُمْ أَمْثَالُ الْقِدَاحِ يُنْظَرُ إِلَيْهِمْ النَّاطِرُ فَيَحْسِبُهُمْ مَرْضًى وَمَا بِالْقَوْمِ مِنْ مَرْضٍ، أَوْ يَقُولُ: قَدْ خَوِلُوا، فَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ. أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامُهُمْ تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يَرْتَلُونَهُ تَرْتِيلًا، يُحْزِنُونَ بِهِ أَنْفُسَهُمْ، وَيَسْتَبْشِرُونَ بِهِ، وَتَهْيِجُ أَحْزَانُهُمْ بَكَاءَ عَلَى ذُنُوبِهِمْ وَوَجَعَ كُلِّمْ جَوَانِحِهِمْ، فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا بِمَسَامِعِ قُلُوبِهِمْ وَأَبْصَارِهِمْ،

<sup>(1)</sup> Shaykh al-Ṣadūq: *ʿUyūn Akhbār al-Ridā* 1:282.

<sup>(2)</sup> Shaykh al-Jawāhiriy: *Jawāhir al-Kalām* 7:57.

فَاقْشَعَرَتْ مِنْهَا جُلُودُهُمْ، وَوَجَلَتْ مِنْهَا قُلُوبُهُمْ، وَظَنُّوا أَنَّ صَهِيلَ جَهَنَّمَ وَزَفِيرَهَا وَشَهيقَهَا فِي أَصْوَلِ آذَانِهِمْ، وَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَعُوا إِلَيْهَا طَمَعًا، وَتَطَلَّعَتْ أَنْفُسُهُمْ إِلَيْهَا شَوْقًا، فَظَنُّوا أَنَّهَا نَضَبُ أَعْيُنِهِمْ، جَائِنٌ عَلَى أَوْسَاطِهِمْ يَمُجِدُونَ جَبَّارًا عَظِيمًا، مُفْتَرِشِينَ جِبَاهَهُمْ وَأَكْفَهُمْ وَأَطْرَافَ أَقْدَامِهِمْ وَرُكْبِهِمْ، تَجْرِي دُمُوعُهُمْ عَلَى خُدُودِهِمْ، يَجَارُونَ إِلَى اللَّهِ فِي فِكَاكِ رِقَابِهِمْ.

During the day they are enduring, learned, virtuous, and God-fearing. Fear of Allah has made them thin like arrows, if anyone looks at them he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern has made them mad. During the night they are upstanding on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness for Paradise they pursue it avidly, and their spirit turns towards it eagerly, and they feel as if it is in from of them. And when they come across a verse which contains fear of Hell, they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees, and their toes, and beseech Allah, the Sublime, for their deliverance.<sup>(1)</sup>

Likewise, Imam 'Ali Amīr al-Mu'minīn (a.s) has described his true followers as follows:

صَفَرُ الْوُجُوهِ مِنْ صَلَاةِ اللَّيْلِ، عُمَشُ الْعَيْنِ مِنْ مَخَافَةِ اللَّهِ، ذُبُلُ الشَّفَاهِ مِنَ الصِّيَامِ، عَلَيْهِمْ غُبْرَةُ الْخَاشِعِينَ.

The Shī'ah are pale-faced because of staying up at nights for offering prayers, bleary-eyed because of fear of Allah, and dry-lipped because of fasting. The dust of the submissive covers them.<sup>(2)</sup>

On another occasion, Imam 'Ali Amīr al-Mu'minīn (a.s) has said describing his true followers,

<sup>(1)</sup> *Nahjul Balāghah*; sermon 193: Qualities of the God-fearing

<sup>(2)</sup> *Bihār al-Anwār* 65:151.

فَاسْتَيْقَظُوا إِلَيْهَا فَزَعَيْنَ، وَقَامُوا إِلَى صَلَاتِهِمْ مُعُولِينَ، بَاكِينَ تَارَةً وَآخَرَى مُسَبِّحِينَ، يَكُونُ فِي مُحَارِبِهِمْ وَيَرْنُونَ، يَصْطَفُونَ لَيْلَةَ مُظْلَمَةٍ بِهِمْ يَكُونُ. فَلَوْ رَأَيْتَهُمْ، يَا أَحَنَفُ، فِي لَيْلَتِهِمْ قِيَامًا عَلَى أَطْرَافِهِمْ، مُنْحَنِيَةً ظُهُورَهُمْ يَتْلُونَ أَجْزَاءَ الْقُرْآنِ لِصَلَاتِهِمْ، قَدْ اشْتَدَّتْ إِعْوَالُهُمْ وَتَحِيَّهُمْ وَزَفِيرُهُمْ.

So, they wake up panic-stricken, hurried to their prayers crying—they, sometimes, weep and sometimes praise Almighty Allah. In their places of worship, they weep and resound. At gloomy nights, they weep. Were you, O Ahnaf, to see them at nights standing on their limbs with the backs bent. They recite the parts of the Qur'ān in their prayers. Their wailing, lamenting, and sighing are very deep.<sup>(1)</sup>

Imam 'Alī Amīr al-Mu'minīn (a.s) has also said,

إِنَّ الْمُؤْمِنَ نَفْسَهُ مِنْهُ فِي شُغْلٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ، إِذَا جَنَّهُ اللَّيْلُ اقْتَرَشَ وَجْهَهُ وَسَجَدَ لِلَّهِ عَزَّ وَجَلَّ بِمَكَارِمِ بَدَنِهِ، يَتَأَجَّى الَّذِي خَلَقَهُ فِي فَكَائِكَ رَقَبَتِهِ. أَلَا هَكَذَا فَكُونُوا.

The (true) believer engages himself (in acts and rites of worship to Almighty Allah) while people feel restful towards him. When night comes upon him, he takes the face as his bed and prostrates his honorable organs before Almighty Allah—Powerful and Majestic is He. He confides to the One Who created him (secretly) to release him (from Hellfire). You should be like this.<sup>(2)</sup>

Imām al-Ṣādiq (a.s) has said,

لَيْسَ مِنْ شِيعَتِنَا مَنْ لَمْ يُصَلِّ صَلَاةَ اللَّيْلِ.

He who never offers the Night Prayer is not included with our (choicest) adherents.<sup>(3)</sup>

He has also said,

شِيعَتُنَا هُمُ الشَّاحِبُونَ الذَّاكِلُونَ النَّاجِلُونَ الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ اسْتَقْبَلُوهُ بِحُزْنٍ.

Our Shi'ah (followers) are the pale, the faint, the lean (as a result of intense worship). They are those who at the fall of the darkness

(1) Shaykh al-Sadūq: *Sifāt al-Shi'ah* 5.

(2) Shaykh al-Sadūq: *al-Amāliyy* 290.

(3) *Wasā'il al-Shi'ah* 5:280.

of the night turn to it with sadness?<sup>(1)</sup>

Describing the true adherents of the Holy Imams (a.s), Imam Ja'far al-Ṣādiq (a.s) says,

شِيعَتُنَا أَهْلُ الْوَرَعِ وَالْاجْتِهَادِ، وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ، وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ، أَصْحَابُ  
إِحْدَى وَخَمْسِينَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ، الْقَائِمُونَ بِاللَّيْلِ، الصَّائِمُونَ بِالنَّهَارِ، يَزْكُونَ  
أَمْوَالَهُمْ، وَيَحْجُونَ الْبَيْتَ، وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shī'ah are the people of piety and diligence, loyalty and honesty, and asceticism and worship. They perform fifty-one Rak'ahs in a single day and night. They pass their nights with worship and their days with fasting. They give alms from their wealth, go on Hajj to the Holy House, and refrain from committing any forbidden act.<sup>(2)</sup>

He has also said,

إِنَّمَا شِيعَتُنَا يَعْرِفُونَ بِخِصَالٍ شَتَّى؛ بِالسَّخَاءِ وَالْبَذْلِ لِلْإِخْوَانِ وَبِأَنْ يَصَلُّوا الْخَمْسِينَ لَيْلاً  
وَنَهَاراً.

The characters of our Shī'ah are many: they are generosity, openhandedness with the friends, and offering fifty Rak'ahs in day and night (seventeen Rak'ahs of the obligatory prayers and thirty-three of the supererogatory prayers).<sup>(3)</sup>

<sup>(1)</sup> *Uṣūl al-Kāfi*, ii, 233, Ḥadith 7.

<sup>(2)</sup> Shaykh al-Ṣadūq: *Ṣifāt al-Shī'ah* 2.

<sup>(3)</sup> Ibn Shu'bah al-Ḥarrānī: *Tuḥaf al-'Uqūl* 303.

## DETAILS OF THE NIGHT PRAYER

The Night Prayer is honor for the true believers as it brings about good health, erases the sins committed in days, saves from the loneliness in graves, beautifies the face, perfumes the body smell, produces sustenance, and stands for the ornament of the Hereafter. The Holy Imams (a.s) have confirmed that one who observes the Night Prayer and claims starving on days must be liar, since this prayer guarantees the performer's sustenance. To neglect the night worship is an undesirable thing, in the words of the Holy Imams (a.s). Shaykh al-Tūsiy has narrated that Imam Ja'far al-Ṣādiq (a.s) said that each human being wakes up once or twice or even more at night. Hence, if he does not rise for worship, Satan will urinate in his ear. As a result, one who abandons the night worship feels lazy and slothful at waking up in the morning.

Al-Barqiy, in his book of '*al-Maḥāsin*', has also reported that Imam Muḥammad al-Bāqir (a.s) said that the Devil of Night, whose name is '*al-Rahā*', inspires to the servant who wakes up at night that the hour of worship has not yet come. He repeats the same thing whenever a servant wakes up. When he succeeds in preventing from practicing the night worship, this devil urinates in the servant's ear, moves his tail, and runs away.

Ibn Abi-Jumhūr has also narrated that the Holy Prophet (a.s) said to his companions, "When you go to sleep, Satan binds on your heads three knots of heavy sleep. When you wake up and mention Almighty ḌAllah, one knot will be untied. When you perform the (ritual) ablution, another knot will be untied. When you offer the Night Prayer, the last knot will be untied. Hence, you become active and relaxed, otherwise you become slothful and ill-tempered."<sup>(1)</sup>

Al-Quṭb al-Rāwandiy has recorded that Imam 'Alī Amīr al-Mu'minīn (a.s) confirmed that overeating may deprive of night worship, and sleeping the

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<sup>(1)</sup> *Ṣaḥīḥ al-Bukhāriy* 2:46.

whole night may deprive of prettiness.

It has been also narrated that Prophet Jesus (a.s) talked with his mother, after her death, and asked her whether she would love living in this world again. She answered, "I would love so, in order that I will offer prayers at the coldest nights and observe fasting on the hottest days. Know, son, that this road is terrible!"

### METHOD OF THE ṢALĀT AL-LAYL

Let us now present the method of the *Ṣalāt al-Layl* as quoted from *al-Bāqiyāt al-Ṣāliḥāt*:<sup>(1)</sup>

When you wake up at night, it is recommended to prostrate yourself for Almighty Allah. It is recommended that you recite the following invocation during the prostration or at the end of it:

All Praise be to Allah  
Who returned me to life  
after He had caused me  
to die, and to Him will  
be the Resurrection.  
All praise be to Allah  
Who gave me back my  
soul so that I will praise  
and worship Him.

AL-H'AMDU LIL-LAAHIL-  
LAD'EE AH'YAANEE BA'DA  
MAA AMAATANEE WA-  
ILAYHIN-NUSHOORU AL-  
H'AMDU LIL-LAAHIL-LAD'EE  
RADDA 'ALAYYA ROOH'EE  
LI-AH'MIDAHOO WA-  
A'BUDAHOO

الحمد لله الذي  
أحياني بعد ما أمتني  
وإليه النشور. الحمد  
لله الذي رد علي  
روحي لأحمده  
وأعبده.

When you stand up, say the following invocation:

O Allah: Help me  
pass the terror of the  
Resurrection Day;  
and expand my burial  
place; and grant me  
all the good of the  
post-death.

AL-LLAAHUMMA A'INNEE  
'ALAA HAWLIL-MUT'T' AL'I  
WAWASSI' 'ALAYYAL-MADHJA'I  
WARZUQNEE KHAYRA MA  
BA'DAL-MAWTI.

اللهم أعني على  
هول المظلم، ووسع  
علي المصجع،  
وارزقني خير ما  
بعد الموت.

<sup>(1)</sup> Shaykh 'Abbās al-Qummiy: "*Al-Bāqiyāt al-Ṣāliḥāt*" in the margin of "*Mafātḥ al-*

When you hear the sounds of roosters, say the following:

Glorified and Sacred be  
You—Lord of the angels  
and the Holy Spirit.

Your mercy has  
preceded Your wrath.  
There is no god save  
You. I have committed  
wrongdoings and  
wronged myself; so,  
forgive me, for none  
forgives sins save You;  
and accept my  
repentance, for You are  
the Oft-Returning, the  
All-merciful.

SUBBOOH'UN QUDDOOSUN  
RABBUL-MALAA'IKATI  
WAR-ROOH'U SABAQAT  
RAH'MATUKA  
GHADHABAKA LAA  
ILAAHA ILLAA ANTA  
'AMILTU SOO'AN  
WAZHALAMTU NAFSEE  
FAGHFIR LEE INNAHOO  
LAA YAGHFIRUD'.  
D'UNOOBA ILLAA ANTA  
FATUB 'ALAYYA INNAKA  
ANTAT-TAWWAABUR-  
RAH'EEMU

سُبُّوحٌ قُدُّوسٌ رَبُّ  
المَلَائِكَةِ وَالرُّوحِ.  
سَبَقَتْ رَحْمَتُكَ  
غَضَبَكَ، لَا إِلَهَ إِلَّا  
أَنْتَ، عَمِلْتُ سُوءَ  
وِظَلَمْتُ نَفْسِي فَأَغْفِرْ  
لِي، إِنَّهُ لَا يَغْفِرُ  
الدُّنُوبَ إِلَّا أَنْتَ، قَتَبَ  
عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ.

When you raise your sight towards the sky, say the following invocation:

O Allah: verily no still  
night; and no sky  
displaying the zodiacal  
signs; and no widely  
expansive land; and no  
depths of darkness one  
above another; and no  
vast abysmal ocean that  
you cause to cover any of  
Your beings that You  
wish—none of all these  
can ever hide itself or  
hide anyone from You.  
You cover any of Your  
beings that You wish with  
mercy. You know the  
stealthy looks and that  
which the breasts  
conceal. All stars sink and  
all eyes sleep; but You  
are the Ever-living, the

ALLAAHUMMA INNAHOO  
LAA YUWAARAA MINKA  
LAYLUN SAAJIN WALAA  
SAMAA'UN D'AATU  
ABRAAJIN WALAA  
ARDHUN D'AATU  
MIHAADIN WALAA  
ZHULUMAATUN  
BA'D'UHAA FAWQA  
BA'DHIN WALAA BAH'RUN  
LUJJIYYUN TUDLIJU  
BAYNA YADAYIL-MUDLIJI  
MIN KHALQIKA  
TUDLIJUR-RAH'MATA  
'ALAA MAN TASHAA'U  
MIN KHALQIKA TA'LAMU  
KHAA'INATAL-A'YUNI  
WAMAA TUKHFIS'.  
S'UDOORU GHAARATIN-  
NUJOOMU WANAAMATIL-  
'UYOONU WA-ANTAL-

اَللّٰهُمَّ اِنَّهُ لَا يُوَارِي  
مِنْكَ لَيْلٌ سَاجٍ، وَلَا  
سَمَاءٌ ذَاتُ اَبْرَاجٍ،  
وَلَا اَرْضٌ ذَاتُ  
مِهَادٍ، وَلَا ظُلُمَاتٌ  
بَعْضُهَا فَوْقَ بَعْضٍ،  
وَلَا بَحْرٌ لَّجِيٌّ تَدْلِيحُ  
بَيْنَ يَدَيِ الْمَدْلِيحِ مِنْ  
خَلْقِكَ تَدْلِيحُ الرَّحْمَةِ  
عَلَى مَنْ تَشَاءُ مِنْ  
خَلْقِكَ، تَعْلَمُ خَائِنَةَ  
الْاَعْيُنِ وَمَا تُخْفِي  
الصُّدُورُ غَارَتِ  
النُّجُومُ وَنَامَتِ  
الْعَيُونُ، وَأَنْتَ الْحَيُّ



Self-Subsistent. Neither slumber nor sleep may ever overcome You. Glory be to Allah, Lord of the worlds and God of the Messengers. All praise be to Allah—Lord of the worlds.

*H'AYYUL-QAYYOOMU LAA  
TA'KHUD'UKA SINATUN  
WALAA NAWMUN  
SUBH'AANAL-LLAAHI  
RABBIL-'AALAMEENA WA-  
ILAAHIL-MURSALEENA  
WAL-H'AMDU LILLAAHI  
RABBIL-'AALAMEEN.*

القيوم لا تأخذك سنة  
ولا نوم. سبحانه الله  
رب العالمين وإله  
المرسلين، والحمد  
لله رب العالمين.

After that, you may recite the following five verses of the Holy Qur'an:

Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding. (190) Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire. (191) Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers. (192) Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefore forgive us our

*INNA FEE KHALQIS-  
SAMAAWAATI WAL-  
ARDHI WAKHTILAAFIL-  
LAYLI WAN-NAHAARI  
LA'AAYAATIN LI-ULIL-  
ALBAAB. ALLAD'EENA  
YAD'KUROONAL-LAAHA  
QIYAAMAW-  
WAQU'OODAW-WA-'ALAA  
JUNOOBIHIM  
WAYATAFAKKAROONA  
FEE KHALQIS-  
SAMAAWAATI WAL-  
ARDHI RABBANAA MAA  
KHALAQTA HAAD'AA  
BAAT'ILAN SUBH'AANAKA  
FAQINAA 'AD'AABAN-  
NAAR(I). RABBANAA  
INNAAK MAN TUDKHILIN-  
NAARA FAQAD  
AKHZAYTAHOO WAMAA  
LIZHZHAALIMEENA MIN  
ANS'AAR(IR). RABBANAA  
INNANAA SAMI'NAA  
MUNAADIYAY-YUNAADEE  
LIL-EEMAANI AN  
AAMINOO BIRABBIKUM  
FA-AAMANNA*

إن في خلق  
السموات والأرض  
واختلاف الليل  
والنهار لآيات لأولي  
الباب (١٩٠) الذين  
يذكرون الله قياماً  
وقعوداً وعلى  
جنبهم ويتفكرون  
في خلق السموات  
والأرض ويتفكرون  
في خلق السموات  
والأرض ربنا ما  
خلقت هذا باطلاً  
سبحانك فقنا عذاب  
النار (١٩١) ربنا إنك  
من تدخل النار فقد  
أخزيتنا وما للظالمين  
من أنصار (١٩٢)  
ربنا إنا سمعنا متادياً  
يتادى للإيمان أن

sins, and remit from us our evil deeds, and make us die the death of the righteous. (193) Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst. 3:190-194.

*RABBANAA FAGHFIR  
LANAA D'UNOOBANAA  
WAKAFFIR 'ANNAA  
SAYYATINAA  
WATAWAFFANAA MA'AL-  
ABRAAR(I). RABBANAA  
WA-AATINAA MAA  
WA'ADTANAA 'ALAA  
RUSULIKA WALAA  
TUKHZINAA YAWMAL-  
QIYAAMATI INNAKA LAA  
TUKHLIFUL-MEE'AAD(A).*

آمَنُوا بِرَبِّكُمْ فَاَمَّا  
رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا  
وَكُفِّرْ عَنَّا سَيِّئَاتِنَا  
وَتُوفِّقْنَا مَعَ الْاَبْرَارِ  
(١٩٣) رَبَّنَا وَآتِنَا مَا  
وَعَدْتَنَا عَلٰى رُسُلِكَ  
وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ  
إِنَّكَ لَا تَخْلِفُ  
الْمِيعَادَ (١٩٤).

When you intend to take initiative to the night worship but you need to go to toilet, you may start with it. When you go out of toilet, wash your teeth with the traditional stick of *Miswāk*. Afterward, you may perform the ritual ablution (*Wuḍūʿ*) as completely as possible and then perfume yourself and ready yourself for the Night Prayer.

The time of the Night Prayer begins after midnight; yet, it is recommended to perform it as near as possible to dawn. However, when dawn comes while one has still four Rak'ahs to perform, one may recite only the Sūrah of *al-Fātiḥah* (No. 1) in the rest of the prayer:

The Sūrah of *al-Fātiḥah* is as follows:

In the name of Allah, the Beneficent, the Merciful; (1) All praise is due to Allah, the Lord of the Worlds. (2) The Beneficent, the Merciful. (3) Master of the Day of Judgment. (4) Thee do we serve and Thee do we beseech for help. (5) Keep us on the right path. (6) The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is

*BISMIL-LAAHIR-  
RAH'MAANIR-RAH'EEM(I).  
ALH'AMDU LILLAAHI  
RABBIL-'AALAMEEN(A).  
ARRAH'MAANIR-  
RAH'EEM(I). MAALIKI  
YAWMID-DEEN(I). IYYAAKA  
AN'BUDU WA-IYYAAKA  
NASTA'EEN(U). IHDINAS'-  
S'IRAAT'AL-  
MUSTAQEEM(A).  
S'IRAAT'AL-LAD'EENA  
AN'AMTA 'ALAYHIM  
GHAYRIL-MAGHDHOobi  
'ALAYHIM WALADH-*

بِسْمِ اللّٰهِ الرَّحْمٰنِ  
الرَّحِيْمِ (١) الْحَمْدُ  
لِلّٰهِ رَبِّ الْعَالَمِيْنَ (٢)  
الرَّحْمٰنِ الرَّحِيْمِ  
(٣) مَالِكِ يَوْمِ الدِّينِ  
(٤) اِيَّاكَ نَعْبُدُ وَاِيَّاكَ  
نَسْتَعِيْنُ (٥) اهْدِنَا  
الصِّرَاطَ الْمُسْتَقِيْمَ  
(٦) صِرَاطَ الَّذِيْنَ  
اَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
الْمَغْضُوْبِ عَلَيْهِمْ

brought down, nor of  
those who go astray.(7)

DHAA(A)LEEN(A)

وَلَا الضَّالِّينَ (٧)

The Night Prayer consists of eight units (*Rak'ahs*) of prayer; each two alone. *Taslim* should be recited at the end of each two with the intention of the Night Prayer. It is advisable to repeat the Sūrah of *al-Tawhīd* (No. 112) thirty times in each *Rak'ah* of the first couple after reciting the Sūrah of *al-Fātiḥah*.

The Sūrah of *al-Tawhīd* is as follows:

In the name of Allah,  
the Beneficent, the  
Merciful. Say: He,  
Allah, is One.(1) Allah  
is He on Whom all  
depend.(2) He begets  
not, nor is He  
begotten.(3) And  
none is like Him.(4)

BISMIL-LAAHIR-RAH'MAANIR-  
RAH'EEM(I). QUL HUWAL-  
LLAAHU AH'AD(UN).  
ALLAAHUS'-S'AMAD(U). LAM  
YALID WALAM YOOIAD.  
WALAM YAKUN LAHOO  
KUFUWAN AH'AD(UN).

بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ. قُلْ هُوَ اللَّهُ  
أَحَدٌ (١) اللَّهُ الصَّمَدُ  
(٢) لَمْ يَلِدْ وَلَمْ يُولَدْ  
(٣) وَلَمْ يَكُنْ لَهُ  
كَفُوًا أَحَدٌ (٤)

By doing such, one's all sins will be forgiven as soon as he finishes the prayer. It is also recommended to recite (of course, after the Sūrah of *al-Fātiḥah*) the Sūrah of *al-Tawhīd* in the first *Rak'ah* and the Sūrah of *al-Kāfirūn* (No. 109) in the second.

The Sūrah of *al-Kāfirūn* is as follows:

In the name of Allah, the  
Beneficent, the Merciful

Say: O unbelievers.(1) I  
do not serve that which  
you serve.(2) Nor do  
you serve Him Whom I  
serve.(3) Nor am I going  
to serve that which you  
serve.(4) Nor are you  
going to serve Him  
Whom I serve.(5) You  
shall have your religion  
and I shall have my  
religion.(6)

BISMIL-LAAHIR-  
RAH'MAANIR-RAH'EEM(I).  
QUL YAA AYYUHAL-  
KAAFIROON(A). LAA  
A'BUDU MAA  
TA'BUDOON(A). WALAA  
ANTUM 'AABIDOONA MAA  
A'BUD(U). WALAA ANA  
'AABIDUN MAA 'ABADTUM.  
WALAA ANTUM  
'AABIDOONA MAA  
A'BUD(U). LAKUM  
DEENUKUM WALIYA  
DEEN(I).

بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ. قُلْ يَا أَيُّهَا  
الْكَافِرُونَ (١) لَا  
أَعْبُدُ مَا تَعْبُدُونَ (٢)  
وَلَا أَنْتُمْ عَابِدُونَ مَا  
أَعْبُدُ (٣) وَلَا أَنَا  
عَابِدُ مَا عَابَدْتُمْ (٤)  
وَلَا أَنْتُمْ عَابِدُونَ مَا  
أَعْبُدُ (٥) لَكُمْ دِينُكُمْ  
وَلِي دِينِي (٦)

In the other Rak'ahs, one may recite any chosen Sūrah. However, it is sufficiently acceptable to recite the Sūrah of *al-Fātiḥah* and the Sūrah of *al-Tawḥīd* in each Rak'ah of the Night Prayer. It is also permissible to recite the Sūrah of *al-Fātiḥah* alone.

#### THE QUNŪT

Like the obligatory prayers, it is highly recommended to practice the *Qunūt* in the supererogatory prayers. The *Qunūt* is to raise both the hands in the second Rak'ah of each prayer and supplicate to Almighty Allah with any statement or with one's needs. At least, it is sufficient to repeat the following statement three times in the *Qunūt*:

All glory be to Allah.

*SUBH'AANAL-LAAH(I)*

سُبْحَانَ اللَّهِ

It is also sufficient to recite any of the following supplications:

O Allah; forgive us; and have mercy on us; and grant us good health; and pardon us in this world as well as the world to come; You verily have power over all things.

*ALLAAHUMMGHFIR  
LANAA WARH'AMNAA  
WA-'AAFINAA WA'FU  
'ANNAA FID-DUNYAA  
WAL-AAKHIRATI  
INNAKA 'ALAA KULLI  
SHAY'IN QADIR(UN)*

اللَّهُمَّ اغْفِرْ لَنَا  
وَارْحَمْنَا وَعَافِنَا  
وَاعْفُ عَنَّا فِي الدُّنْيَا  
وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ.

O Lord; forgive (us), have mercy (on us), and overlook that which You know, for You are the All-glorious, the All-magnificent, the All-generous.

*RABBIGHFIR WARH'AM  
WATAJAAWAZ 'AMMAA  
TA'LAMU INNAKA  
ANTAL-A'AZZUL-  
AJALLUL-AKRAM*

رَبِّ اغْفِرْ وَارْحَمْ  
وَتَجَاوَزْ عَمَّا تَعْلَمُ  
إِنَّكَ أَنْتَ الْأَعَزُّ  
الْأَجَلُّ الْأَكْرَمُ.

It has been narrated that Imam Mūsā ibn Ja'far al-Kāẓim (a.s) used to recite the following *Du'ā'* in his night worship:

O Allah, Thou created me without fault, nurtured me when small, and provided me with sufficiency. O Allah, I found in the Book which Thou sent down and through which Thou

*ALLAAHUMMA INNAKA  
KHALAQTANEE  
SAWIYYAAN  
WARABBAYTANEE  
S'AGHEERAN  
WARAZAQTANEE  
MAKFIYYAN  
ALLAAHUMMA INNEE*

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي  
سَوِيًّا وَرَبَّيْتَنِي صَغِيرًا  
وَرَزَقْتَنِي مَكْفِيًّا اللَّهُمَّ  
إِنِّي وَجَدْتُ فِيهَا  
أَنْزَلْتَ مِنْ كِتَابِكَ

gave good news to Thy servants, that Thou said, (O My servants who have been prodigal against yourselves, do not despair of Allah's mercy, surely Allah forgives all sins), but there has gone ahead from me what Thou knowest (and of which Thou knowest more than I)! O the shame of what Thy Book has counted against me! Were it not for the places where I expectantly hope for Thy pardon, which enfolds all things, I would have thrown myself down [in despair]! Were anyone able to flee from his Lord, I would be the most obligated to flee from Thee! But not a secret in earth and heaven is concealed from Thee, except that Thou bringest it. Thou sufficest as a recompenser! Thou sufficest as a reckoner! O Allah, surely Thou wouldst seek me if I flee and catch me if I run. So here I am before Thee, abject, lowly, abased. If Thou chastisest me, I am

WAJADTU FEEMAA  
ANZALTA MIN KITAABIKA  
WABASHSHARTA BIHEE  
'IBAADAKA AN QULTA  
"YAA 'IBAADIYAL-  
LAD'EENA ASRAFOO 'ALAA  
ANFUSIHIM LAA  
TAQNAT'OO MIN  
RAH'MATIL-LAAHI INNAL-  
LAAHA YAGHFIRUD'-  
D'UNOOBA JAMEE'AN"  
WAQAD TAQADDAMA  
MINNEE MAA QAD 'ALIMTA  
WAMAA ANTA A'LAMU  
BIHEE MINNEE FAYAA  
SAW'ATAA MIMMAA  
AH'S'AAHU 'ALAYYA  
KITAABUKA FALAWLAL-  
MAWAAQIFUL-LATEE  
U'AMMILU MIN 'AFWIKAL-  
LAD'EE SHAMILA KULLA  
SHAY'IN LA-ALQAYTU  
BIYADEE WALAW ANNA  
AH'ADANIS-TAT'AA'AL-  
HARABA MIN RABBIHEE  
LAKUNTU ANA AH'AQQA  
BIL-HARABI MINKA WA-  
ANTA LAA TAKHFAA  
'ALAYKA KHAAFIYATUN  
FIL-ARDHI WALAA FIS-  
SAMAA 'ILLAA ATAYTA  
BIHAA WAKAFAA BIKI  
JAAZIYAN WAKAFAA BIKI  
H'ASEEBAN ALLAAHUMMA  
INNAKA T'AALIBEE IN ANA  
HARABTU WAMUDRIKEE  
IN ANA FARARTU FAHAA  
ANA D'AA BAYNA  
YADAYKA KHAADHI'UN  
D'ALEELUN RAAGHIMUN  
IN TU'AD'D'IBNEE FA-

وبشرت به عبادك أن  
قلت: {يا عبادي  
الذين أسرفوا على  
أنفسهم لا تقنطوا من  
رحمة الله إن الله  
يغفر الذنوب جميعا}  
وقد تقدم مني ما قد  
علمت وما أنت أعلم  
به مني فيا سواتنا مما  
أحصاه علي كتابك  
فلولا المواقف التي  
أؤمل من عفوك  
الذي شمل كل شيء  
لألقيت ببدي ولو أن  
أحدًا استطاع الهرب  
من ربه لكنت أنا  
أحق بالهرب منك  
وأنت لا تخفى عليك  
خافية في الأرض ولا  
في السماء إلا أتيت  
بها وكفى بك جازيًا  
وكفى بك حسيبًا  
اللهم إنك طالبي إن  
أنا هربت ومدركي  
إن أنا فررت فما أنا  
ذا بين يدك خاضع  
ذليل راغم إن  
تعذبني فاني لذلك

worthy of that, and it would be, my Lord, an act of justice from Thee. But if Thou pardonest me, anciently has Thy pardon enfolded me and Thy well-being garmented me! So I ask Thee, O Allah, by Thy names stored in Thy treasury and Thy splendor masked by the veils! If Thou hast no mercy upon this anxious soul and these uneasy, decaying bones — he cannot endure the heat of Thy sun, so how can he endure the heat of Thy Fire? He cannot endure the sound of Thy thunder, so how can he endure the sound of Thy wrath? So have mercy upon me, O Allah, for I am a vile man and my worth is little. Chastising me will not add the weight of a dust mote to Thy kingdom. Were chastising me something that would add to Thy kingdom, I would ask Thee for patience to bear it and would love for it to belong to Thee; but Thy authority, my God, is mightier, and Thy kingdom more lasting, than that the obedience

INNEE LID'AALIKAH AHLUN  
WAHUWA YAA RABBI  
MINKA 'ADLUN WA-IN  
TA'FU 'ANNEE  
FAQADEEMAN  
SHAMILANEE 'AFWAKA  
WA-ALBASTANEE  
'AAFIYATAKA FA-  
AS'ALUKAL-LLAAHUMMA  
BIL-MAKHZOONI MIN  
ASMAA'IKA WABIMAA  
WAARAT-HUL-H'UJUBU  
MIN BAHAA-IKA ILLAA  
RAH'IMTA HAAD'ITHIN-  
NAFSUL-JAZOO'ATU  
WAHAAD'ITHIR-  
RUMMATUL-HALOO'ATUL-  
LATEE LAA TASTAT'EE'U  
H'ARRA SHAMSIKA  
FAKAYFA TASTAT'EE'U  
H'ARRA NAARIKA  
WALLATEE LAA  
TASTAT'EE'US'AWTA  
RA'DIKA FAKAYFA  
TASTAT'EE'US'AWTA  
GHADHABIKA  
FARH'AMNTYAL-  
LAAHUMMA FA-INNIM-  
RU'UN H'AQEERUN  
WAKHAT'AREE YASEERUN  
WALAYSA 'AD'AABEE  
MIMMAA YAZEEDU FEE  
MULKIKA MITHQAALA  
D'ARRATIN WALAW ANN  
'AD'AABEE MIMMAA  
YAZEEDU FEE MULKIKA  
LASA'ALTUKAS'S'ABRA  
'ALAYHI WA-AH'BABTU AN  
YAKOONA D'AALIKAH LAKA  
WALAAKINNA  
SULT'AANAKAL-

أَهْلٌ وَهُوَ يَا رَبِّ  
مِنْكَ عَدْلٌ وَإِنْ تَغْفُ  
عَنِّي فَقَدِيمًا شَمْلِي  
عَفْوِكَ وَالْبَسْتَنِي  
عَافِيَتِكَ فَاسْأَلُكَ  
اللَّهُمَّ بِالْمَخْزُونِ مِنْ  
أَسْمَائِكَ وَبِمَا وَارَتْهُ  
الْحُجُبُ مِنْ بَهَائِكَ  
إِلَّا رَحِمْتَ هَذِهِ  
النَّفْسَ الْجَزُوعَةَ  
وَهَذِهِ الرِّمَّةَ الْهَلُوعَةَ  
الَّتِي لَا تَسْتَطِيعُ حَرَّ  
شَمْسِكَ فَكَيْفَ  
تَسْتَطِيعُ حَرَّ نَارِكَ؟  
وَالَّتِي لَا تَسْتَطِيعُ  
صَوْتَ رَعْدِكَ فَكَيْفَ  
تَسْتَطِيعُ صَوْتَ  
غَضَبِكَ؟ فَارْحَمْنِي  
اللَّهُمَّ فَإِنِّي أَمْرٌ حَقِيرٌ  
وخطري يسير وليس  
عَذَابِي مِمَّا يَزِيدُ فِي  
مَلِكِكَ مِثْقَالَ ذَرَّةٍ وَلَوْ  
أَنْ عَذَابِي مِمَّا يَزِيدُ  
فِي مَلِكِكَ لَسَأَلْتُكَ  
الصَّبْرَ عَلَيْهِ وَأَخْبَيْتُ  
أَنْ يَكُونَ ذَلِكَ لَكَ  
وَلَكِنْ سُلْطَانُكَ اللَّهُمَّ  
أَعْظَمُ وَمَلِكُكَ أَدْوَمُ

of the obeyers should  
increase it or the  
disobedience of the  
sinners diminish it! So  
have mercy upon me, O  
Most Merciful of the  
merciful; Show me  
forbearance, O  
Possessor of majesty  
and munificence! And  
turn toward me, Surely  
Thou art Ever-turning,  
All-Compassionate!

LLAAHUMMA A'ZHAMU  
WAMULKUKA ADWAMU  
MIN AN TAZEEDA FEEHI  
T'AA'ATUL-MUT'EE'EENA  
AW TANQUS'A MINHU  
MA'S'IYATUL-  
MUD'NIBEENA  
FARH'AMNEE YAA  
ARH'AMAR-RAAH'IMEENA  
WATAJAAWAZ 'ANNEE YAA  
D'AL-JALAALI WAL-  
IKRAAMI WATUB 'ALAYYA  
INNAKA ANTAT-  
TAWWAABUR-RAH'EEMU.

من أن تزيد فيه طاعة  
المطيعين أو تنقص  
منه معصية المذنبين  
فأرحمني يا أرحم  
الراحمين وتجاوز  
عني يا ذا الجلال  
والإكرام وتب علي  
إنك أنت التواب  
الرحيم

#### THE SHAF' PRAYER AND THE WITR PRAYER

When you accomplish the eight-Rak'ah Night Prayer, offer the two-Rak'ah Shaf' Prayer and the single Rak'ah Witr Prayer. In these three Rak'ahs, you are advised to recite, after the Sūrah of *al-Fātiḥah*, the Sūrah of *al-Tawḥīd* once so that you may be considered as having recited the whole Qur'ān. Narrations have confirmed that the Sūrah of *al-Tawḥīd* is equivalent to one-third of the Holy Qur'ān.

You may also recite in the first Rak'ah of the Shaf' Prayer the Sūrah of *al-Nās* (No. 114) and in the second Rak'ah the Sūrah of *al-Falaq* (No. 113).

The Sūrah of *al-Falaq* is as follows:

In the name of Allah, the  
Beneficent, the Merciful.  
Say: I seek refuge in  
the Lord of the  
dawn.(1) From the evil  
of what He has  
created.(2) And from  
the evil of the utterly  
dark night when it  
comes.(3) And from the  
evil of those who blow  
on knots.(4) And from  
the evil of the envious  
when he envies.(5)

BISMIL-LAAHIR-  
RAH'MAANIR-RAH'EEM(I).  
QUL A'OOD'U BIRABBIL-  
FALAQ(I). MIN SHARRI  
MAA KHALAQ(A). WAMIN  
SHARRI GHAASIQIN ID'AA  
WAQAB(A). WAMIN  
SHARRIN-NAFFAATHAATI  
FIL-'UDAD(I). WAMIN  
SHARRI H'AASIDIN ID'AA  
H'ASAD(A)..

بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ. قُلْ أَعُوذُ  
بِرَبِّ الْفَلَقِ (١) مِنْ  
شَرِّ مَا خَلَقَ (٢)  
وَمِنْ شَرِّ غَاسِقٍ إِذَا  
وَقَبَ (٣) وَمِنْ شَرِّ  
النَّفَّاثَاتِ فِي الْعُقَدِ  
(٤) وَمِنْ شَرِّ حَاسِدٍ  
إِذَا حَسَدَ (٥)

The Sūrah of *al-Nās* is as follows:

In the name of Allah, the  
Beneficent, the Merciful.  
Say: I seek refuge in the  
Lord of men.(1) The King  
of men.(2) The god of  
men.(3) From the evil of  
the whisperings of the  
slinking (Shaitan).(4)  
Who whispers into the  
hearts of men.(5) From  
among the jinn and the  
men.(6)

*BISMIL-LAAHIR-  
RAH'MAANIR-  
RAH'EEM(I). QUL  
A'OOD'U BIRABBIN-  
NAAS(I). MALIKIN-  
NAAS(I). ILAAHIN-  
NAAS(I). MIN SHARRIL-  
WASWAASIL-  
KHANNAAS(I). ALLAD'EE  
YUWASWISU FEE  
S'DOORIN-NAAS(I).  
MINAL-JINNATI  
WANNAAS(I).*

بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ. قُلْ أَعُوذُ بِرَبِّ  
النَّاسِ (١) مَلِكِ  
النَّاسِ (٢) إِلَهِ النَّاسِ (٣)  
مِنْ شَرِّ الْوَسْوَاسِ  
الْخَنَّاسِ (٤) الَّذِي  
يُوسْوِسُ فِي صُدُورِ  
النَّاسِ (٥) مِنَ الْجِنَّةِ  
وَالنَّاسِ (٦)

When you accomplish the Shaf' Prayer, you may recite the following *Du'a'*:

O Allah tonight the  
seekers of favours,  
restless and eager,  
present themselves to  
Thee; the determined  
aspirers have Thee in  
mind; those who make  
requests look long and  
attentively at Thy  
obligingness and  
kindness; Thou, in this  
night, gives gifts,  
bounties beyond  
measure, free  
donations, and favours,  
to those whom Thou  
wills from among Thy  
servants when they  
make a request, and  
says no to those who  
do not try to get in  
advance (remain  
behind) for obtaining  
the bounties from Thee.

*ILAAHEE TA'ARRADHA  
LAKA FEE HAAD'AL-  
LAYLIL-  
MUTA'ARRIDHOONA  
WAQAS'ADAKAL-  
QAAS'IDOONA WA-  
AMMALA FADHLAKA  
WAMA'ROOFAKAT'-  
T'AALIBOONA WALAKA  
FEE HAAD'AL-LAYLI  
NAFAH'AATUN  
WAJAWAA'IZU  
WA'AT'AAYAA  
WAMAWAAHIBU  
TAMUNNU BIHAA 'ALAA  
MAN TASHAA'U MIN  
'IBAADIKA  
WATAMNA'UHAA MAN  
LAM TASBIQ LAHUL-  
'INAA YATU MINKA  
WAHAA ANA D'AA  
'UBAYDUKAL-FAQEERU*

إِلَهِي تَعَرَّضْ لَكَ  
فِي هَذَا اللَّيْلِ  
الْمُتَعَرِّضُونَ،  
وَقَصْدَكَ  
الْقَاصِدُونَ، وَأَمَلْ  
فَضْلَكَ وَمَعْرُوفَكَ  
الطَّالِبُونَ، وَلَكَ  
فِي هَذَا اللَّيْلِ  
نَفَحَاتٌ وَجَوَائِزُ  
وَعَطَايَا وَمَوَاهِبُ  
تَمَنُّ بِهَا عَلَى مَنْ  
تَشَاءُ مِنْ عِبَادِكَ،  
وَتَمْنَعُهَا مَنْ لَمْ  
تَسْبِقْ لَهُ الْعَنَاءُ  
مِنْكَ، وَهَآ أَنَا ذَا  
عَبِيدِكَ الْفَقِيرُ إِلَيْكَ



I, a modest needy  
bondman, am hopeful  
of Thy obligingness and  
kindness. Indeed if  
Thou, O My Master,  
bestows a favour on  
any one, in this night,  
from among Thy  
created beings, and  
multiply profits and  
gains for him out of  
love and affection,  
please (first) send  
blessings on  
Muhammad and on the  
pure, pious, liberal and  
learned children of  
Muhammad, and then  
let me have enough  
and be contented on  
account of Thy liberality  
and obligingness, O  
Lord of the worlds!  
Bless Muhammad, the  
Last Prophet, and his  
pure children, with  
worthy blessings, Verily  
Allah is Praiseworthy,  
Mighty. O Allah I invoke  
Thee as Thou has  
commanded, therefore  
give answer to my  
prayers because Thou  
has made a promise  
and certainly Thou fails  
not to keep the tryst.

ILAYKAL-MU'AMMILU  
FADHLAKA  
WAMA'ROOFAKA FA-IN  
KUNTA YAA MAWLAAYA  
TAFADHDHALTA FEE  
HAAD'IHIL-LAYLATI  
'ALAA AH'ADIN MIN  
KHALQIKA WA'UDTA  
'ALAYHI BI'AA'IDATIN  
MIN 'AT'FIKA FAS'ALLI  
'ALAA MUH'AMMADIN  
WA-AALI  
MUH'AMMADINIT'-  
T'AYYIBEENAT'-  
T'AAHIREENAL-  
KHAYYIREENAL-  
FAADHILEENA WAJUD  
'ALAYYA BIT'AWLIKA  
WAMA'ROOFIKA YAA  
RABBAL-'AALAMEENA  
WAS'ALLAL-LAAHU  
'ALAA MUH'AMMADIN  
KHAATAMIN-  
NABIYYEENA  
WASALLAMA  
TASLEEMAN INNAL-  
LLAAHA H'AMEEDUN  
MAJ'D(UN) ALLAAHUMMA  
INNEE AD'OOKA KAMAA  
AMARTANEE FASTAJIB  
LEE KAMAA WA'ADTA  
INNAKA LAA TUKHLIFUL-  
MEE'AAD(A).

المؤمل فضلك  
ومعروفك، فإن  
كنت يا مولاي  
تفضلت في هذه  
الليلة على أحد  
من خلقك وعدت  
عليه بعائدة من  
عطائك فصل على  
محمد وآل محمد  
الطيبين الطاهرين  
الخيرين  
القاضين، وجد  
علي بطولك  
ومعروفك يا رب  
العالمين، وصلى  
الله على محمد  
خاتم النبيين وآله  
الطاهرين وسلم  
تسليماً إن الله  
حميد مجيد.  
اللهم إني أدعوك  
كما أمرت  
فاستجب لي كما  
وعدت إنك لا  
تخلف الميعاد.

At the accomplishment of the Shaf' Prayer, you may stand up for offering the Witr Prayer. After the Sūrah of *al-Fātiḥah*, you may recite the Sūrah of *al-Tawḥīd* once, or three times alone or with the Sūrahs of *al-Falaq* and *al-Nās*.

— You may then raise your hands for the *Qunūt* and implore Almighty Allah for anything you desire.

— 1. the words of Shaykh al-Ṭūsiy, the *Du`ā's* for the *Qunūt* are too numerous to be counted. Generally, there are not definite supplications to be recited in the *Qunūt*, for it is permissible to state anything.

— It is also recommended, during the *Qunūt*, to weep, or even try to weep, out of fear of Almighty Allah and fear of His chastisement. It is also desirable to pray Almighty Allah for the good of the faithful brethren-in-faith, for narrations have confirmed that one who prays for the good of forty of his friends shall have all his prayers responded.

Shaykh al-Ṣadūq, in his book of "*Man-Lā-Yaḥḍuruhul-Faqih*", has recorded that the Holy Prophet used to say the following invocation in the Witr Prayer:

O Allah; (please) include me with those whom You have guided (to the right); and include me with those whom You have granted good health; and include me with those for whom You have cared; and bless things that You have conferred upon me; and save me from the evil of what You have decided; for You have all the option to decide whatever You wish while no one can ever submit You to one's will. All glory be to You— Lord of the (Holy) House. I seek Your forgiveness; and repent before You; and I have full faith in You; and I rely upon You totally. There is no power and no might save with You; You are All-merciful.

ALLAAHUMMAH-DINEE  
FEEMAN HADAYTA WA-  
'AAFINEE FEEMAN  
'AAFAYTA  
WATAWALLANEE  
FEEMAN TAWALLAYTA  
WABAARIK LEE FEEMAA  
A'T'AYTA WAQINEE  
SHARRA MAA  
QADHAYTA FA-INNAKA  
TAQDHEE WALAA  
YUQDHAA 'ALAYKA  
SUBH'AANAKA RABBAL-  
BAYTI ASTAGHFIRUKA  
WA-ATOObU ILAYKA  
WA-U'MINU BIKI WA-  
ATAWAKKALU 'ALAYKA  
WALAA H'AWLA WALAA  
QUWWATA ILLAA BIKI  
YAA RAH'EEM(U).

اللَّهُمَّ اهْدِنِي فِيمَنْ  
هَدَيْتَ، وَعَافِنِي  
فِيمَنْ عَافَيْتَ،  
وَتَوَلَّنِي فِيمَنْ  
تَوَلَّيْتَ، وَبَارِكْ لِي  
فِيمَا أَعْطَيْتَ،  
وَقِنِي شَرَّ مَا  
قَضَيْتَ، فَإِنَّكَ  
تَقْضِي وَلَا يَقْضِي  
عَلَيْكَ، سُبْحَانَكَ  
رَبَّ الْبَيْتِ،  
أَسْتَغْفِرُكَ وَأَتُوبُ  
إِلَيْكَ، وَأُؤْمِنُ بِكَ  
وَأَتَوَكَّلُ عَلَيْكَ،  
وَلَا حَوْلَ وَلَا قُوَّةَ  
إِلَّا بِكَ يَا رَحِيمُ.

It is also highly recommended to repeat the following invocation seventy times and, meanwhile, raise the left hand for seeking forgiveness and count with the right hand:

I ask Allah, my Lord, for  
forgiveness and I repent  
before Him.

ASTAGHFIRUL-LLAH  
RABBE WA-ATOBU  
ILAYH(I)

أَسْتَغْفِرُ اللَّهَ رَبِّي  
وَأَتُوبُ إِلَيْهِ.

It has been also narrated that the Holy Prophet (a.s) used to ask Almighty Allah for forgiveness seventy times during the Witr Prayer and then say the following statement:

This is he who seeks Your  
protection against Hellfire.

HAAD'AA MAQAAMUL-  
'AA'ID'I BIKI MINAN-  
NAAR(I)

هَذَا مَقَامُ الْعَائِدِ  
بِكَ مِنَ النَّارِ.

It has been also narrated that Imam 'Ali ibn al-Husayn Zayn al-'Ābidin (a.s) used to repeat the following word three hundred times during the Witr Prayer:

Pardon, Pardon.

AL-'AFWA AL-'AFWA

الْعَفْوُ الْعَفْوُ.

After that, the Imam (a.s) would say the following invocation:

O Lord; forgive me, have  
mercy upon me, and accept  
my repentance, for You are  
surely the Oft-Returning,  
the All-forgiving, the All-  
merciful.

RABBIGHFIR LEE  
WARH'AMNEE WATUB  
'ALAYYA INNAKA  
ANTAT-TAWWABUL-  
GHAFOORUR-  
RAH'HEEM(U).

رَبِّ اغْفِرْ لِي  
وَارْحَمْنِي وَتُبْ  
عَلَيَّ إِنَّكَ أَنْتَ  
التَّوَّابُ الْغَفُورُ  
الرَّحِيمُ.

It is highly recommended to extend your *Qumūt* as much as possible. Thereafter, you go to the *Rukū'* (ritual genuflection of the prayer) and when you raise your head, you should recite the following *Du'ā'* that is reported from Imam Mūsā ibn Ja'far al-Kāzīm (a.s):

This is he whose good  
deeds are no more than  
Your graces; and whose  
thanksgiving is little and  
whose guilt is great; and  
nothing can settle all  
that except Your  
lenience and mercy, for  
You have said in Your  
Book that You have  
revealed to Your

HAAD'AA MAQAAMU MAN  
H'ASANAATUHOO  
NI'MATUN MINKA  
WASHUKRUHOO  
DHA'EEFUN  
WAD'ANBUHOO  
'AZHEEMUN WALAYSA  
LID'AALIKI ILLAA  
RAFOAKA  
WARAH'MATAKA FA-  
INNAKA QULTA FEE  
KITAAEIKAL-MUNZALI

هَذَا مَقَامُ مَنْ  
حَسَنَاتُهُ نِعْمَةٌ مِنْكَ،  
وَشُكْرُهُ ضَعِيفٌ،  
وَذَنْبُهُ عَظِيمٌ، وَلَيْسَ  
لِذَلِكَ إِلَّا رَفَقُكَ  
وَرَحْمَتُكَ، فَإِنَّكَ  
قُلْتَ فِي كِتَابِكَ

Prophet—Peace be upon him and his Family—  
*"They were in the habit of sleeping but little by night; And in the hour of early dawn, they were found praying for Forgiveness."*  
 Nevertheless, too much has been my sleep by night and too little has been my praying. And this is the last hour of night and here I am asking You for forgiving my while I cannot make for myself harm, benefit, death, life, or resurrection.

'ALAA NABIYYIKAL-  
 MURSALI S'ALLAL-LLAAHU  
 'ALAYHI WA-AALIHEE  
 KANOO QALEELAN  
 MINAL-LAYLI MA  
 YAHJA'OONA WABIL-AS-  
 H'AARI HUM  
 YASTAGHFIROONA T'AALA  
 HUJOO'EE WAQALLA  
 QIYAAMEE WAHAAD'S-  
 SAH'ARU WA-ANA  
 ASTAGHFIRUKA  
 LID'UNOOBIYAS-  
 TIGHFAARA MAN LAA  
 YAJIDU LINAFSIHEE  
 DHURRAN WALAA NAF'AN  
 WALAA MAWTAN WALAA  
 H'AYAATAN WALAA  
 NUSHOORAA

الْمَنْزِلَ عَلَى نَبِيِّكَ  
 الْمُرْسَلِ صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ كَانُوا قَلِيلًا  
 مِنَ اللَّيْلِ مَا يَهْجَعُونَ  
 وَبِالْأَسْحَارِ هُمْ  
 يَسْتَغْفِرُونَ، طَالَ  
 هَجُوعِي وَقَلَّ قِيَامِي  
 وَهَذَا السَّحَرُ وَأَنَا  
 أَسْتَغْفِرُكَ لِدُنُوبِي  
 أَسْتَغْفِرُكَ مَنْ لَا يَجِدُ  
 لِنَفْسِهِ ضَرًّا وَلَا نَفْعًا  
 وَلَا مَوْتَ وَلَا حَيَاةَ وَلَا  
 نُشُورًا.

You may then prostrate yourself and accomplish the prayer. After the accomplishment, you may practice the famous *Tasbeeh al-Zahrā'* (Recital of: *ALLAAHU AKBAR* 34 times; *AL-H'AMDU LILLAAHI* 33times; and *SUBH'AANALLAAHI* 33 times). After that, you may recite the following:

All praise be to the Lord  
 of morning. All praise be  
 to the Cleaver of the  
 daybreak.

AL-H'AMDU LIRABBIS'-  
 S'ABAAH'I AL-H'AMDU  
 LIFAALIQIL-IS'BAAH'I

الْحَمْدُ لِلَّهِ الصَّبَاحِ،  
 الْحَمْدُ لِلْفَالِقِ  
 الْاَصْبَاحِ

You may then repeat the following invocatin three times:

All glory be to my Lord,  
 the King, the All-holy, the  
 All-mighty, the All-wise.

SUBH'AANA RABBIYAL-  
 MALIKIL-QUDDOOSIL-  
 'AZEEZIL-H'AKEEM(I)

سُبْحَانَ رَبِّي الْمَلِكِ  
 الْقُدُّوسِ الْعَزِيزِ  
 الْحَكِيمِ

You may then recite the following invocations:

O the Ever-living; O the  
 Self-Subsistent; O the  
 Benign; on the All-  
 merciful! Grant me the

YAA H'AYYU YAA  
 QAYYOOMU YAA BARRU YAA  
 RAH'EEMU YAA GHANTYYU  
 YAA KAREEMU IRZUQNEE

يَا حَيُّ يَا قَيُّومُ، يَا  
 بَرُّ يَا رَحِيمُ، يَا غَنِيُّ  
 يَا كَرِيمُ، ارْزُقْنِي مِنْ

most expansive, the  
most beneficial, and  
the most profitable part  
of commerce, for  
unprofitable things are  
worthless.

MINAT-TLJAARATI  
A'ZHAMAHA WA-  
AWSA'AHAA RIZQAN  
WAKHAYRAHAA LEE  
'AAQIBATAN FA-INNAHOO  
LAA KHAYRA FEEMAA LAA  
'AAQIBATA LAH(OO).

التجارة أعظمها  
فضلاً، وأوسعها  
رزقاً، وخيرها لي  
عاقبة، فإنه لا خير  
فيما لا عاقبة له.

It is also highly recommended to recite the following *Du`ā'* that is called  
“*Du`ā' al-Hazin* (The Supplication of the Sad)”:

I am calling for You while  
You are Existent  
everywhere, hoping that  
You will listen to my  
cries. Too great is my  
offense and too little is  
my shame. O my Master;  
O my Master; Which  
terrors may I remeber  
and which of them my I  
forget? Were there  
nothing but death, it  
would be totally  
sufficient! Nevertheless,  
what is after death is  
more catastrophie and  
more calamitous! O my  
Master; O my Master:  
Until when and up to  
when will I go on  
confessing of my faults  
ceaselessly? However,  
every time You discover  
that I am neither truthful  
nor honest! I am right  
now seeking Your  
shelter, O Allah, and  
appealing for Your help  
against my whims that  
have overcome me, and

UNAAJEEKA YAA  
MAWJUUDU FEE KULLI  
MAKAANIN LA'ALLAKA  
TASMA'UNIDAA'EE FAQAD  
'AZHUMA JURMEE  
WAQALLA H'AYAA'EE,  
MAWLAAYA YAA  
MAWLAAYA, AYYUL-  
AHWAALI ATAD'AKKARU  
WA-AYYAHAA ANSAA?  
WALAW LAM YAKUN  
ILLAL-MAWTA LAKAFAA!  
KAYFA WAMAA BA'DAL-  
MAWTI A'ZHAMU WA-AD-  
HAA? MAWLAAYA YAA  
MAWLAAYAI H'ATTA  
MATAA WA-ILAA MATAA  
AQOOLU LAKAL-'UTBAA  
MARRATAN BA'DA  
UKHRAA THUMMA LAA  
TAJIDU 'INDEE S'IDQAN  
WALAA WAFAA'AA? FAYAA  
GHAWTHAAHU THUMMA  
WAAGHAWTHAAHU BIKI  
YAA ALLAAHU MIN HAWAN  
QAD GHALABANEE WAMIN

أناجيك يا موجود  
في كل مكان لعلك  
تسمع ندائي فقد  
عظم جرمي وقل  
حياتي، مولاي يا  
مولاي، أي الأهوال  
أتذكر وأبها أنسى؟  
ولو لم يكن إلا  
الموت لكفى! كيف  
وما بعد الموت  
أعظم وأدمى؟  
مولاي يا مولاي  
حتى متى وإلى متى  
أقول لك العتي مرة  
بعد أخرى ثم لا  
تجد عندي صدقاً  
ولا وفاء؟ فيا غوثاه  
ثم واغوثاه بك يا  
الله من هوى قد  
غلبنى ومن عدو قد  
استكلب علي ومن

against the enemies that have allied against me, and against the world that has been seducing me, and against my self that is prone to evil except such as my Lord has had mercy on! O my Master; O my Master! (Please) have mercy upon me if you have had mercy upon one like me; and accept me if you have accepted one like me. O the Acceptor of repentance; accept me. O He Who incessantly does good to me. O He Who feeds me with His graces in morns and eves; have mercy upon me when I shall come to you alone, staring in horror, be burdened with my deeds while all the creatures will disavow me—even my father, my mother, and those for whom I used to work and gather wealth! If you do not have mercy upon me, who else may have mercy upon me? And who else may entertain my loneliness in my grave? And who else may cause my lips to answer when I stay totally alone with my deeds and You ask me

'ADUWWIN QADIS-  
TAKLABA 'ALAYYA WAMIN  
DUNYAN QAD  
TAZAYYANAT LEE WAMIN  
NAFSIN AMMAARATIN  
BISOO'YILLAA MAA  
RAH'IMA RABBEE!  
MAWLAAYA YAA  
MAWLAAYAI IN KUNTA  
RAH'IMTA MITHLEE  
FARH'AMNEE, WA-IN  
KUNTA QABILTA MITHLEE  
FAQBALNEE. YAA  
QAABILAT-TAWBATIQ-  
BALNEE; YAA MAN LAM  
AZAL ATA'ARRAFU  
MINHUL-H'USNAA YAA  
MAN YUGHAD'D'EENEE  
BIN'NT'AMI S'ABAAH'AN  
WAMASAA'AN IRH'AMNEE  
YAWMA AATEEKA FARDAN  
SHAAKHIS'AN ILAYKA  
BAS'AREE MUQALLIDAN  
'AMALEE WAQAD  
TARABBA'A JAMEE'UL-  
KHALQI MINNEE, TA'AM,  
WA-ABEE WA-UMMEE  
WAMAN KAANA LAHOO  
KADDEE WASA'YEE, FA-IN  
LAM TARH'AMNEE FAMAN  
YARH'AMUNEE? WAMAN  
YUNISU FIL-QABRI  
WAH'SHATEE? WAMAN  
YUNT'IQU LISAANEE ID'AA  
KHALAWTU BI-'AMALEE

دُنْيَا قَدْ تَرَبَّيْتُ لِي  
وَمِنْ نَفْسِ أَمَارَةٍ  
بِالسُّوءِ إِلَّا مَا رَحِمَ  
رَبِّي! مُوَلَايَ يَا  
مُوَلَايَ! إِنْ كُنْتُ  
رَحِمْتُ مِثْلِي  
فَارْحَمْنِي، وَإِنْ  
كُنْتُ قَبِلْتُ مِثْلِي  
فَاقْبَلْنِي. يَا قَابِلَ  
التَّوْبَةِ اقْبَلْنِي؛ يَا مَنْ  
لَمْ أَزَلْ أَتَعَرَّفُ مِنْهُ  
الْحَسَنَى، يَا مَنْ  
يَغْذِيْنِي بِالنِّعَمِ  
صَبَاحًا وَمَسَاءً  
ارْحَمْنِي يَوْمَ آتِيكَ  
فَرْدًا شَاخِصًا إِلَيْكَ  
بَصْرِي مُقَلِّدًا عَمَلِي  
وَقَدْ تَبَرَّأَ جَمِيعُ  
الْخَلْقِ مِنِّي، نَعَمْ،  
وَأَبِي وَأُمِّي وَمَنْ  
كَانَ لَهُ كُنْدِي  
وَسَعْيِي، فَإِنْ لَمْ  
تَرْحَمْنِي فَمَنْ  
يَرْحَمْنِي؟ وَمَنْ  
يُؤْنِسُنِي فِي الْقَبْرِ  
وَحَشْبَتِي؟ وَمَنْ يُنْطِقُ  
لِسَانِي إِذَا خَلَوْتُ  
بِعَمَلِي وَسَأَلْتَنِي عَمَّا

It expansive, the  
most beneficial, and  
the most profitable part  
of commerce, for  
unprofitable things are  
worthless.

MINAT-TIJAARATI  
A'ZHAMAHA WA-  
AWSA'AHAA RIZQAN  
WAKHAYRAHAA LEE  
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more catastrophic and  
more calamitous! O my  
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Until when and up to  
when will I go on  
confessing of my faults  
ceaselessly? However,  
every time You discover  
that I am neither truthful  
nor honest! I am right

seeking Your  
and

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MAWJUUDU FEE KULLI  
MAKAANIN LA'ALLAKA  
TASMA'UNIDAA'EE FAQAD  
'AZHUMA JURMEE  
WAQALLA H'AYAA'EE,  
MAWLAAYA YAA  
MAWLAAYA, AYYUL-  
AHWAALI ATAD'AKKARU  
WA-AYYAHAA ANSAA?  
WALAW LAM YAKUN  
ILLAL-MAWTA LAKAFAA!  
KAYFA WAMAA BA'DAL-  
MAWTI A'ZHAMU WA-AD-  
HAA? MAWLAAYA YAA  
MAWLAAYA! H'ATTA  
MATAA WA-ILAA MATAA  
AQOOLU LAKAL-'UTBAA  
MARRATAN BA'DA  
UKHRAA THUMMA LAA  
TAJIDU 'INDEE S'IDQAN  
WALAA WAFAA'AA? FAYAA  
GHAWTHAAHU THUMMA  
WAAGHAWTHAAHU BIKI  
YAA ALLAAHU MIN HAWAN  
ABANEE WAMIN

أناجيك يا موجود  
في كل مكان لعلك  
تسمع ندائي فقد  
عظم جرمي وقل  
حياتي، مولاي يا  
مولاي، أي الأهوال  
أتذكر وأيتها أنسى؟  
ولو لم يكن إلا  
الموت لكفى! كيف  
وما بعد الموت  
أعظم وأدهى؟  
مولاي يا مولاي!  
حتى متى وإلى متى  
أقول لك العتبي مرة  
بعد أخرى ثم لا  
تجد عندي صدقاً  
ولا وفاء؟ فيا غوثاه  
ثم واغوثاه بك يا  
الله من هوى قد  
غلبني ومن عدو قد  
استكلب علي ومن

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emies that  
ainst me,  
me world  
in seducing  
ainst my self  
me to evil  
ch as my Lord  
mercy on! O my  
O my Master!  
) have mercy  
me if you have had  
upon one like me;  
accept me if you  
e accepted one like  
O the Acceptor of  
pentance; accept me.  
He Who incessantly  
does good to me. O He  
Who feeds me with His  
graces in morns and  
eves; have mercy upon  
me when I shall come to  
you alone, staring in  
horror, be burdened with  
my deeds while all the  
creatures will disavow  
me—even my father, my  
mother, and those for  
whom I used to work and  
gather wealth! If you do  
not have mercy upon  
me, who else may have  
mercy upon me?! And  
who else may entertain  
my loneliness in my  
grave? And who else  
may cause my lips to  
answer when I stay  
totally alone with my  
deeds and You ask me

'ADUWWIN QADIS-  
TAKLABA 'ALAYYA WAMIN  
DUNYAN QAD  
TAZAYYANAT LEE WAMIN  
NAFSIN AMMAARATIN  
BISOO'I ILLAA MAA  
RAH'IMA RABBEI  
MAWLAAYA YAA  
MAWLAAYAI IN KUNTA  
RAH'IMTA MITHLEE  
FARH'AMNEE, WA-IN  
KUNTA QABILTA MITHLEE  
FAQBALNEE. YAA  
QAABILAT-TAWBATIQ-  
BALNEE; YAA MAN LAM  
AZAL ATA'ARRAFU  
MINHUL-H'USNAA YAA  
MAN YUGHAD'D'EENEE  
BIN'NI'AMI S'ABAAH'AN  
WAMASAA'AN IRH'AMNEE  
YAWMA AATEEKA FARDAN  
SHAAKHIS'AN ILAYKA  
BAS'AREE MUQALLIDAN  
'AMALEE WAQAD  
TARABBA'A JAMEE'UL-  
KHALQI MINNEE, TA'AM,  
WA-ABEE WA-UMMEE  
WAMAN KAANA LAHOO  
KADDEE WASA'YEE, FA-IN  
LAM TARH'AMNEE FAMAN  
YARH'AMUNEE? WAMAN  
YU'NISU FIL-QABRI  
WAH'SHATEE? WAMAN  
YUNT'IQU LISAANEE ID'AA  
KHALAWTU BI-'AMALEE

يا الله اماره  
بالسوء إلا ما رحم  
ربي! مولاي يا  
مولاي! إن كنت  
رحمت مثلي  
فأرحمني، وإن  
كنت قبلت مثلي  
فأقبلني. يا قابل  
التوبة أقبلني؛ يا من  
لم أزل أتعرف منه  
الحسن، يا من  
يغذي بالنعيم  
صباحاً ومساءً  
أرحمني يوم أتيك  
فرداً شاخصاً إليك  
بصري مقلداً عملي  
وقد تبرأ جميع  
الخلق مني، نعم،  
وأبي وأمي ومن  
كان له كدي  
سعيي، فإن لم  
رحمني فمن  
نبي؟ ومن  
في القبر  
ومن يتنطق  
خلوت  
نبي عما



questions whose answers are known by You more than me? If I answer, 'yes,' then where should I flee from Your justice? And I deny, then You will remind me that You were the Witness on me! Therefore; (I seek Your) pardone (I seek Your) pardone before bodies are dressed the pitch shirts! (I seek Your) pardone (I seek Your) pardone before hands are shackled to the necks! You are verily the most Merciful of all those who show mercy, and the best of those who forgive.

WASA-ALTANEE 'AMMAA  
ANTA A'LAMU BIHEE  
MINNEE? FA-IN QULTU:  
NA'AM, FA-AYNAL-  
MAHRABU MIN 'ADLIKA?  
WA-IN QULTU: LAM AF'AL,  
QULTA: ALAM AKUNISH-  
SHAAHIDA 'ALAYKA?  
FA'AFWAKA 'AFWAKA YAA  
MAWLAAYA QABLA AN  
TALBISAL-ABDAANU  
SARAABEELAL-  
QAT'IRAANI! 'AFWAKA  
'AFWAKA YAA MAWLAAYA  
QABLA AN TAGHILLAL-  
AYDEE ILAL-A'NAAQI! YAA  
ARH'AMAR-RAAH'IMEENA  
WAKHAYRAL-  
GHAAFIREENA.

أَنْتَ أَعْلَمَ بِهِ مِنِّي؟  
فَإِنْ قُلْتَ: نَعَمْ، فَإَيْنَ  
الْمُهْرَبُ مِنْ عَذْلِكَ؟  
وَأِنْ قُلْتَ: لَمْ أَفْعَلْ،  
قُلْتَ: أَلَمْ أَكُنِ  
الشَّاهِدَ عَلَيْكَ؟  
فَعَفْوُكَ عَفْوُكَ يَا  
مَوْلَايَ قَبْلَ أَنْ تَلْبِسَ  
الْأَبْدَانُ سَرَابِيلَ  
الْقَطْرَانِ! عَفْوُكَ  
عَفْوُكَ يَا مَوْلَايَ قَبْلَ  
أَنْ تَغْلُ الْإِبْدِي إِلَى  
الْإِعْتَاقِ! يَا أَرْحَمَ  
الرَّاحِمِينَ وَخَيْرَ  
الْغَافِرِينَ.

You may then prostrate yourself and recite the following invocation:

Glorified and Sacred  
be You—Lord of the  
angels and the Holy  
Spirit.

SUBBOOH'UN QUDDOOSUN  
RABBUL-MALAA'IKATI WAR-  
ROOH'U

سُبُّوحٌ قُدُّوسٌ رَبُّ  
الْمَلَائِكَةِ وَالرُّوحِ.

You may then sit and recite the *Āyat al-Kursiy*.

The *Āyat al-Kursiy* is as follows:

Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His

ALLAAHU LAA ILAAHA  
ILLAA HUWAL-H'AYYUL-  
QAYYOOMU LAA  
TA'KHUD'UHOO SINATUN  
WALAA NAWMUN LAHOO  
MAA FIS-SAMA'AWATI  
WAMAA FIL-ARDHI MAN  
D'AL-LAD'EE YASHFA'U  
'INDAHOO ILLAA BI-  
ID'NIHEE YA'LAMU MAA

اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
الْحَيُّ الْقَيُّومُ لَا  
تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ  
لَهُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ مَنْ  
ذَا الَّذِي يَشْفَعُ عِنْدَهُ  
إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ

permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

BAYNA AYDEEHIM  
WAMAA KHALFAHUM  
WALAA YUH'EET'OONA  
BISHAY'IN MIN 'ILMIHEE  
ILLAA BIMAA SHAA'A  
WASPI'A KURSIYYUHUS-  
SAMAAWAATI WAL-  
ARDHI WALAA  
YA'OODUHOO  
H'IFZHUHUMAA  
WAHUWAL-'ALIYYUL-  
'AZHEEM(U).

أيديهم وما خلفهم  
ولا يحيطون بشيء  
من علمه إلا بما  
شاء وسع كرسيه  
السموات والأرض  
ولا يئوده حفظهما  
وهو العلي العظيم

You may then repeat five times the prostration and the recitation therein as well as the recital when you sit down.

## EPILOGUE

Let us seal these details of the Night Prayer with the following wonderful maxim of the Holy Prophet (a.s):

مَنْ رَزَقَهُ اللَّهُ حَبَّ الْأَئِمَّةِ مِنْ أَهْلِ بَيْتِي فَقَدْ أَصَابَ خَيْرَ الدُّنْيَا وَالْآخِرَةِ، فَلَا يَشْكُنُ أَنَّهُ فِي الْجَنَّةِ، وَأَنْ فِي حَبِّ أَهْلِ بَيْتِي عَشْرِينَ خَصْلَةً، عَشْرٌ مِنْهَا فِي الدُّنْيَا، وَعَشْرٌ فِي الْآخِرَةِ، أَمَّا فِي الدُّنْيَا: فَالزَّهْدُ، وَالْحِرْصُ عَلَى الْعِلْمِ، وَالْوَرَعُ فِي الدِّينِ، وَالرَّغْبَةُ فِي الْعِبَادَةِ، وَالتَّوْبَةُ قَبْلَ الْمَوْتِ، وَالنَّشَاطُ فِي قِيَامِ اللَّيْلِ، وَالْيَأْسُ مِمَّا فِي أَيْدِي النَّاسِ، وَالْحِفْظُ لِأَمْرِ اللَّهِ ﷻ وَنَهْيِهِ، وَالتَّاسِعَةُ بَغْضُ الدُّنْيَا، وَالْعَاشِرَةُ السَّخَاءُ. وَأَمَّا فِي الْآخِرَةِ: فَلَا يَنْشُرُ لَهُ دِيْوَانٌ، وَلَا يَنْصَبُ لَهُ مِيزَانٌ، وَيُعْطَى كِتَابُهُ بِيَمِينِهِ، وَيُكْتَبُ لَهُ بَرَاءَةٌ مِنَ النَّارِ، وَيُبَيِّضُ وَجْهَهُ، وَيَكْسَى مِنْ حُلْلِ الْجَنَّةِ، وَيُشْفَعُ فِي مَائَةِ مِنْ أَهْلِ بَيْتِهِ، وَيَنْظُرُ اللَّهُ ﷻ إِلَيْهِ بِالرَّحْمَةِ، وَيَتَوَجَّعُ مِنْ تَبْجَانِ الْجَنَّةِ، وَالْعَاشِرَةُ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ، فَطُوبَى لِمُعْجَبِي أَهْلِ بَيْتِي.

Whomever Almighty Allah has bestowed with the love of the Imams (a.s) from my Household has received the prosperity of this world and the Hereafter. He should have no doubt that he will go to Heaven. There are twenty properties in the love for my Household: ten for this world and ten for the Hereafter. The ten for this world are: abstinence; eagerness to acquire knowledge; piety

in religion; inclination to worship; repentance before death; pleasure with staying up at night (for praying and supplications); not being envious of what other people own; abiding by what is divinely right and wrong; dislike of this world; and generosity. And the ten for the Hereafter are: there is no reckoning for him; his deeds will not be measured; his record of deeds will be given to his right hand (implying that he is saved); freedom from Hellfire will be prescribed for him; his face will be white; he will be wearing Heavenly garments; he will be given the right to intercede on behalf of one hundred members of his family; Almighty Allah will look upon him with His Mercy; he will be wearing a crown - one of the Heavenly crowns; and he will enter Heaven without any reckoning. Then blessed be those who love the members of my Household.<sup>(1)</sup>

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<sup>(1)</sup> Shaykh al-Ṣadūq: *al-Khiṣāl* 515; 'Alī al-Ṭabrisiy: *Mishkāt al-Anwār* 153; *Biḥār al-Anwār* 27:78; 'Alī al-Namāziy: *Mustadrak Saḥīḥat al-Biḥār* 2:161; Muḥammad al-Rayshahriy: *Mizān al-Hikmah* 1:518.

